THE BRITISH CRITIC,

For APRIL, 1808.

Αεί τι βέλτιον χρήσιμον προσμαθάνειν. SOPH. FRAGM.

Still be some useful point of learning sought.

ART. I. *Sir John Froissart's Chronicles of England, France, and the adjoining Countries, from the latter Part of the Reign of Edward II. to the Coronation of Henry IV. Newly translated from the best French Editions, with Variations and Additions from many celebrated Manuscripts. By Thomas Johnes. Vol. II. III. & IV.* 4to. 12 Guineas. Longman and Co. 1805.

WE have been long in arrears with Mr. Johnes; and as it happens in the case of other than literary arrears, interest has accumulated upon interest, till the debt is become twice as much as it was at the commencement. A little patience, however, and we will pay it all; and perhaps it would be well for some of us, if debts of every denomination could be discharged by efforts of the same kind, as this, and other instances of literary obligation.

We noticed with due commendation the first part of this arduous and elaborate work, in our 25th volume, p. 1, &c. It has since that time not only been fully completed, but has passed into another edition; and as it must necessarily be a library book, will soon pass into more. We shall afford our readers an opportunity of perceiving that it has been continued with the same spirit. But before we do this we wish to express the common sympathy we feel, with all who

are friends to literature and art, for the great calamity which has befallen the eſtimable author, in the deſtruction of many of the moſt valuable and moſt curious books in the world. The produce of years of anxious reſearch, at enormous expence, united with unwearied perſeverance, were in a few hours conſumed at Haſod by fire. May we venture to expreſs our hopes that adequate conſolation and reſource have been found in the exerciſe of thoſe endowments by which this author is ſo eminently diſtinguiſhed, and that enough has been preſerved of his library, to reanimate the taſte and the diligence with which the former exquiſite collection had been made?

To each of theſe three volumes, as in the inſtance of the firſt, chapters of contents are prefixed, with a number of curious engravings, illuſtrative of the hiſtory. In the laſt is a map of the Netherlands, the ſcene of the various and extraordinary events detailed by Froiſſart in his laſt volume, certainly not the leaſt curious or intereſting portion of the work. The part we ſelect as a ſpecimen of the tranſlator's undiminiſhed energy, as well as elegance, is the deſcription of the magnificent coronation of the Duke of Lancaſter, after the reſignation of the crown by Richard.

"On a Wedneſday, the laſt day of September, 1399, Henry duke of Lancaſter held a parliament at Weſtminſter; at which were aſſembled the greater part of the clergy and nobility of England, and a ſufficient number of deputies from the different towns, according to their extent and wealth.

"In this parliament the duke of Lancaſter challenged the crown of England, and claimed it as his own, for three reaſons: firſt, by conqueſt; ſecondly, from being the right heir to it; and, thirdly, from the pure and free reſignation of it to him, by king Richard, in the preſence of the prelates, dukes, and earls, in the hall of the Tower of London. Theſe three claims being made, he required the parliament to declare their opinion and will. Upon this, they unanimouſly replied, that it was their will he ſhould be king, for they would have no other. He again aſked, if they were poſitive in this declaration; and, when they ſaid they were, he ſeated himſelf on the royal throne. This throne was elevated ſome feet from the floor, with a rich canopy of cloth of gold, ſo that he could be ſeen by all preſent. On the king's taking his ſeat, the people clapped their hands for joy, and held them up, promiſing him fealty and homage. The parliament was then diſſolved, and the day of coronation appointed for the feaſt of Saint Edward, which fell on a Monday, the 13th of October.

"On the Saturday before the coronation, the new king went from Weſtminſter to the Tower of London, attended by great numbers,

numbers, and thoſe ſquires that were to be knighted watched their arms that night: they amounted to forty-ſix: each ſquire had his chamber and bath, in which he bathed. The enſuing day, the duke of Lancaſter, after maſs, created them knights, and preſented them with long green coats, with ſtraight ſleeves lined with minever, after the manner of prelates. Theſe knights had on their left ſhoulders a double cord of white ſilk, with white tufts hanging down.

"The duke of Lancaſter left the Tower this Sunday after dinner, on his return to Weſtminſter: he was bare headed, and had round his neck the order of the king of France. The prince of Wales, ſix dukes, ſix earls, eighteen barons, accompanied him; and there were, of knights and other nobility, from eight to nine hundred horſe in the proceſſion. The duke was dreſſed in a jacket, after the German faſhion, of cloth of gold, mounted on a white courſer, with a blue garter on his left leg. He paſſed through the ſtreets of London, which were all handſomely decorated with tapeſtries, and other rich hangings: there were nine fountains in Cheapſide, and other ſtreets he paſſed through, that perpetually ran with white and red wines. He was eſcorted by prodigious numbers of gentlemen, with their ſervants in liveries and badges; and the different companies of London were led by their wardens clothed in their proper livery, and with enſigns of their trade. The whole cavalcade amounted to ſix thouſand horſe, that eſcorted the duke from the Tower to Weſtminſter.

"That ſame night the duke bathed, and on the morrow confeſſed himſelf, as he had good need to do, and according to his cuſtom heard three maſſes. The prelates and clergy who had been aſſembled then came in a large body in proceſſion from Weſtminſter-abbey, to conduct the king thither, and returned in the ſame manner, the king and his lords following them. The dukes, earls, and barons wore long ſcarlet robes, with mantles trimmed with ermine, and large hoods of the ſame. The dukes and earls had three bars of ermine on the left arm, a quarter of a yard long, or thereabout: the barons had but two. All the knights and ſquires had uniform cloaks of ſcarlet, lined with minever. In the proceſſion to the church, the duke had borne over his head a rich canopy of blue ſilk, ſupported on ſilver ſtaves, with four golden bells that rang at the corners, by four burgeſſes of Dover, who claimed it as their right. On each ſide of him were the ſword of Mercy and the ſword of Juſtice: the firſt was borne by the prince of Wales, and the other by the earl of Northumberland, conſtable of England, for the earl of Rutland had been diſmiſſed. The earl of Weſtmoreland, marſhal of England, carried the ſceptre.

"The proceſſion entered the church about nine o'clock; in the middle of which was erected a ſcaffold covered with crimſon cloth, and in the centre a royal throne of cloth of gold. When the duke entered the church, he ſeated himſelf on the throne, and

was thus in regal ſtate, except having the crown on his head. The archbiſhop of Canterbury proclaimed from the four corners of the ſcaffold, how God had given them a man for their lord and ſovereign, and then aſked the people if they were conſenting to his being conſecrated and crowned king. They unanimouſly ſhouted out, 'Aye!' and held up their hands, promiſing fealty and homage.

"After this, the duke deſcended from his throne, and advanced to the altar to be conſecrated. This ceremony was performed by two archbiſhops and ten biſhops: he was ſtripped of all his royal ſtate before the altar, naked to his ſhirt, and was then anointed and conſecrated at ſix places; that is to ſay, on the head, the breaſt, the two ſhoulders, before and behind, on the back and hands: they then placed a bonnet on his head; and, while this was doing, the clergy chaunted the litany, or the ſervice that is performed to hallow a font.

"The king was now dreſſed in a churchman's clothes like a deacon; and they put on him ſhoes of crimſon velvet, after the manner of a prelate. Then they added ſpurs with a point, but no rowel, and the ſword of Juſtice was drawn, bleſſed, and delivered to the king, who put it into the ſcabbard, when the archbiſhop of Canterbury girded it about him. The crown of Saint Edward, which is arched over like a croſs, was next brought and bleſſed, and placed by the archbiſhop on the king's head. When maſs was over, the king left the church, and returned to the palace in the ſame ſtate as before. There was in the court-yard a fountain that conſtantly ran with white and red wine from various mouths. The king went firſt to his cloſet, and then returned to the hall to dinner.

"At the firſt table ſat the king, at the ſecond the five great peers of England, at the third the principal citizens of London, at the fourth the new created knights, at the fifth all knights and ſquires of honour. The king was ſerved by the prince of Wales, who carried the ſword of Mercy, and on the oppoſite ſide, by the conſtable, who bore the ſword of Juſtice. At the bottom of the table was the earl of Weſtmoreland with the ſceptre. There were only at the king's table the two archbiſhops and ſeventeen biſhops.

"When dinner was half over, a knight of the name of Dymock entered the hall completely armed, and mounted on a handſome ſteed, richly barded with crimſon houſings. The knight was armed for wager of battle, and was preceded by another knight bearing his lance: he himſelf had his drawn ſword in one hand, and his naked dagger by his ſide. The knight preſented the king with a written paper, the contents of which were, that if any knight or gentleman ſhould dare to maintain that king Henry was not a lawful ſovereign, he was ready to offer him combat in the preſence of the king, when and where he ſhould be pleaſed to appoint. The king ordered this challenge

to

to be proclaimed by heralds in ſix different parts of the town and the hall, to which no anſwer was made.

" After king Henry had dined, and partaken of wine and ſpices in the hall, he retired to his private apartments, and all the company went to their homes. Thus paſſed the coronation day of king Henry, who remained that and the enſuing day at the palace of Weſtminſter. The earl of Saliſbury could not attend theſe feaſts, for he was in cloſe confinement under ſecure guards; and the king's miniſters, with many of the nobles and citizens of London, were anxious that he ſhould be publicly beheaded in Cheapſide. They ſaid that he was deſerving of every puniſhment, for having carried ſuch a meſſage from Richard of Bourdeaux to the French king and his court, and publicly proclaiming king Henry a falſe and wicked traitor, and that theſe were unpardonable crimes.

" The king was naturally good tempered, and, far from inclining to put him to death, took compaſſion on him, and liſtened to the excuſes he made for what he had done, by throwing the blame on the four knights who had been beheaded, as he had only obeyed their orders. The council and Londoners would not hear his excuſes, and would have him executed, for they ſaid he had deſerved it. The earl of Saliſbury therefore continued in priſon, in great danger of his life.

" Sir John Holland, earl of Huntingdon, who was governor of Calais, had been duly informed of all that had paſſed; how his brother, king Richard, had been arreſted and carried to the Tower of London, where he had been condemned to paſs his life, after reſigning his crown to Henry of Lancaſter, who was acknowledged king of England. The earl of Huntingdon, notwithſtanding the vexation the ſtate of his brother, king Richard, gave him, weighed well the times and circumſtances, and found that he alone could not pretend to withſtand the whole power of England. His counteſs, ſiſter-german to king Henry, told him, on his return from Calais to England,—' My lord, you muſt prudently lay aſide your anger, and not haſtily do any thing you may repent of, for my lord the king, my brother, can ſhew you much kindneſs. You ſee the whole kingdom is in his favour, and ſhould you commit yourſelf by any raſh act, you are ruined. I adviſe and entreat you to diſſemble your vexation, for king Henry is as much your brother as king Richard. Attach yourſelf to him, and you will find him a good and faithful friend; for there has not been any king of England ſo rich as he is, and he may be of the greateſt ſervice to you and to your children.'

" The earl of Huntingdon liſtened to what the counteſs ſaid, and followed her advice. He waited on his brother-in-law, king Henry, paid him many reſpects, and did his homage, promiſing fealty and ſervice: the king received him with much pleaſure. The earl, afterwards, with the ſupport of other friends, preſſed the king ſo ſtrongly in favour of the earl of Saliſbury,

that his excuſes were heard and accepted: his miſſion to France was pardoned, and he regained the favour of the king and people." P. 669.

It is to be obſerved that no notes accompany this performance, nor is there, which we much regret, any index, which in any large work is convenient and uſeful, but particularly ſo in a hiſtory, where frequent curioſity is excited about perſons and places. To the Memoirs of Joinville, and the very curious Travels of Bertrandon de la Brocquiere in Paleſtine, we ſhall pay our reſpects at the firſt convenient opportunity.

ART. II. ΓΕΩΠΟΝΙΚΑ. *Agricultural Purſuits. Tranſlated from the Greek. By the Rev. T. Owen, M. A. of Queen's College, in the Univerſity of Oxford, and Rector of Scudamore, in the County of Wilts.* 8vo. 2 vols. 15s. White. 1805.

THE attention which for ſome years paſt has been paid to every ſubject connected with agricultural improvement, renders any work directed to that moſt important object, a matter not merely of ſpeculative curioſity, but of great and public concern. The perfection attained by the ancients in arts and ſciences, and the care and ſtudy beſtowed by many illuſtrious individuals among them on political œconomy, of which agriculture forms ſo diſtinguiſhed a branch, will naturally lead the Engliſh reader to entertain high expectations from a work, profeſſing, as the Geoponica, to embrace an accurate detail of the method of culture adopted by the Greek and Roman huſbandmen, and ſanctioned by the authority of their beſt writers on rural affairs. But whoever ſits down to the peruſal of the volumes now under our examination, with the expectation of deriving much practical advantage from them, will probably find that expectation diſappointed. The chief parts of the work have for their ſubject matters, either not cultivated at all, or regarded as of inferior conſequence in theſe climates. The original compiler too, whoever he was, lived at a time when the powerful rays of genius which had thrown ſuch ſplendor over the Greek and Roman people, were almoſt entirely obſcured. He ſeems alſo to have poſſeſſed little taſte or judgment; to have collected indiſcriminately from all writers with whom he was acquainted, without the power or the

will to ſeparate the uſeful from the ridiculous; and to have been ſingularly pleaſed with the introduction of unfounded and abſurd notions, of puerile and ſuperſtitious practices. To what but this are we to aſcribe the grave aſſurance of the author, "that the right wing of an eagle buried in the middle of a field, prevents the corn and vines from being injured by froſt:" that "the ſkin of a ſeal bound on a lofty vine, ſufficiently protects the vineyard from the effects of hail:" that the pious words, "Taſte and ſee that Jehovah is good," will prevent the wine from becoming ſour: and to mention only one more out of numbers, that "three goats horns fixed in the earth around a grape tree, will render the plant extremely fruitful?" The writer does indeed in one place apologize for the introduction of theſe idle and fooliſh tales, on the ground of having met with them in the writings of the ancients. Yet after making all due allowance for their ſuperſtitious prejudices, we are compelled to pronounce the man, who, living under a Chriſtian prince*, and praiſing him for the adoption of that faith†, could ſo profuſely ſeaſon his work with ſuch abſurd traditions, to have poſſeſſed little knowledge and leſs diſcretion: and we cannot but think the few uſeful precepts, which occur in his miſcellaneous volume, to be the effect of accident rather than diſcrimination.

It is, however, our more immediate buſineſs to enquire into the merits of the tranſlator; to examine whether he has executed the taſk undertaken by him, ſuch as it is, with judgment and ability; whether he has given to his verſion ſuch a degree of elegance as the nature of the work allowed, and whether he has repreſented his author's meaning with the fidelity and exactneſs indiſpenſibly required.

As to the firſt point, we muſt candidly ſay, that, in our opinion, he has failed. The ſtyle is in our judgement ſtiff, reſtrained, and inharmonious, and every where betrays a foreign air. By confining himſelf with rigid exactneſs to the very form and caſt of the original; by adopting into his tranſlation the idiomatic texture of its expreſſions, he has given to his work an uncouth, we had almoſt ſaid barbarous, appearance; he has rendered it ungrateful and diſpleaſing to an Engliſh ear. The words indeed are vernacular, but the phraſeology is Greek. On this however, as being a matter of taſte, the generality of our readers are competent to decide: and that they may be enabled ſo to do, we will

* Conſtantine. † Vid. Proem. ad L. pr.

without farther remark, tranſcribe a paſſage from Mr. Owen's book, which we conceive to be a fair ſpecimen of his general manner.

"When we begin to ablaqueate, that is, to dig round large vines once and a ſecond time, there will be great advantage from much diligence. From a vine then that is come to perfection, that is, from the tenth year and upward, having ſelected a very long and a very generous ſhoot* from the inferior part, that is, to the height of a foot from the ground; having ſet it, cover it in a trench dug a foot deep, and of ſuch a depth as to receive four eyes, for it is proper that ſo many ſhould be covered with mould, but in ſuch a manner that, after digging in the four buds, they that are at the upper extremity and above the ground may not be more than two or three eyes. If indeed the ſhoot is larger, ſo as to be ſufficient for a ſecond trench, you are to make two quickſets from one, in the ſame manner, and according to the ſymmetry preſcribed; and you are to dig in the ſecond part of the ſhoot; but you ought to take off the remaining ſhoot, after laying the two, from which two rooted vines grow, as being for the greateſt part uſeleſs. You ought alſo to obſerve and carefully to beware, that it may not ſhoot between the old vine and the part that is dug in; for it happens that two or three buds ſhooting between prevent the ſhoot that is laid from taking root: you ought therefore, when you obſerve this, to take off the buds with your nails, ſo as not to permit them to ſhoot; and if new ones ariſe, you ought alſo to remove them. When there are indeed two or three eyes, which we have preſcribed proper to be left at the extremity of the layer, for they give it that name, it is right to leave the beſt bud of one eye only, and to fix a ſlender ſtick or reed to the bud that is left, that the tender ſhoot may reſt on the reed, and that it may not grow crooked nor ſtraggle. The roots indeed become ſtronger when the ſhoot is cut the ſecond year from the vine, that the plant remaining too long, and drawing the ſtrength of the parent tree to itſelf, may not hurt it: but the inhabitants of Bithynia, at the completion of the year, having made an inciſion only in the ſhoot already mentioned, do not ſeparate the plant from the mother ſtock, which has not yet taken root, nor do they ſuffer it to encumber the mother ſtock, but they obſerve what is proper for both in the inciſion, cutting it off when it is perfect, and when it is time to tranſplant it, that is, at the beginning of the third year. Moreover, plants that are rooted and cheriſhed in the nurſeries ſeem to be the moſt uſeful, and eſpecially the cuttings that are ſet as truncheons and afterwards tranſplanted; for theſe may be eaſily raiſed without diſturbing the parent ſtock, and they grow more ſpeedily, and they become vines without much trouble." Vol. I. p. 122.

* "Κλημα, a cutting."

A col-

A collation of this paſſage, with the Greek original, will readily convince the ſcholar alſo, that Mr. O. has not been always ſucceſsful in transfuſing into his verſion the exact meaning of his author. The chapter which we have placed before the reader is occupied in giving inſtructions for *laying down* vines; i. e. for producing young trees from the ſhoots of the old trunk, without ſevering them from the parent ſtock. The compiler obſerves therefore, Κλῆμα μακρότατον καὶ γιναιότατον ἐπιλεξάμενος ἐκ τῶν κατωτέρων μερῶν, τουτέστιν ἕως ποδιαίου ὕψους ἀπὸ τῆς γῆς, καταρρίσας καὶ ἄχωσον εἰς τάφρον ὀρυγεῖσαν ποδιαῖον βάθος, μῆκος δὲ τοσοῦτον ὅσον ὀφθαλμοὺς τέσσαρας δέξασθαι, &c. (p. 91, Ed. Needh.) *i. e.* ſelect a long and vigorous ſhoot from the lower part (of the vine), that is, one which is about a foot from the ſurface of the ground; bend it down, and bury it in a trench of a foot depth, and of a length ſufficient to receive four eyes. Καταρρίσας is inadequately tranſlated '*ſetting it*,' and μῆκος very erroneouſly rendered '*depth*.' The *depth*, the writer confines to that of a foot, the *length* depends on the diſtance of the eyes, or buds, from each other.

Again, "*When there are two or three eyes which we have preſcribed proper to be left*," does not perhaps accurately expreſs the ſenſe of the original. The author means, we conceive, to ſay, 'but of the two or three eyes which we have directed to be left,' &c. Δύο δὲ ἢ τριτῶν ὀφθαλμῶν ὄντων, ἃς καταλειφθῆναι προσήκειν ἐδιδαξάμεν. The words will indeed fairly admit of either conſtruction, but the poſitive precept, given in the former part of the chapter, as to the ſelection of a ſhoot, which, after having been trenched in, ſhould have two or three buds remaining above the ſurface of the ground, ſeems to confine them to the meaning we have affixed to them.

"*Do not ſeparate the plant from the mother ſtock*;" it ought to have been tranſlated, do not *entirely* ſeparate the plant from its parent ſtock. Οὔτε πάντῃ τῆς μητέρος χωρίζωσι τὸ φυτὸν. The term πάντῃ is here very ſignificant, and muſt not be overlooked.

"But they obſerve what is proper for both in the inciſion," &c. This perhaps to an Engliſh reader, would appear not perfectly intelligible. The compiler means to ſay, 'But by means of the inciſion they ſecure to each a due portion of ſupport.' Ἀλλὰ τῇ τομῇ τὴν αὐτάρκειαν ἀμφοτέροις φυλάττωσι. We muſt alſo declare, that κλῆμα does not, as the author in a note aſſerts, properly mean a *cutting*. Its primitive is κλάω, to break.

We have not ſelected the paſſage which forms the above extract,

extract, with any view to its enabling us to obſerve upon its inaccuracy. The greater part of the tranſlation which we have compared with the original, and we have ſo compared a very conſiderable portion of it, affords us abundant inſtances. Out of a vaſt number, we ſhall indiſcriminately produce a few in ſupport of this aſſertion.

"And if the ſun *ſets* without clouds, but red clouds are ſtationed near it *afterwards*," &c. P. 7.

The abſurdity of this obſervation cannot eſcape the moſt careleſs reader. How is it poſſible to ſee whether red clouds do, or do not, ſtation themſelves near an object, when the object is no longer viſible? The abſurdity however belongs excluſively to the tranſlator. The Greek ſays, ἐὰν δὲ δίχα νέφους ὁ ἥλιος ἀναδύνῃ, τὰ δὲ νέφη ὕστερον πλησίον ἐπισῇ ἐρυθρότερα, &c. i. e. if the ſun RISES without clouds, &c. ἀναδύνω, we will venture to aſſure the tranſlator, is ever uſed in this or a ſimilar ſenſe.

"You muſt take notice of the firſt thunder every year, that happens after the riſing of the Dog-ſtar. It muſt therefore be obſerved in what diviſion of the circle of the Zodiac the Moon is, when the firſt thunder takes place." P. 19.

In the former part of the ſentence the force of the original does not ſeem to have been at all perceived. Ἐκείνην χρὴ πρώτην βροντὴν ἡγεῖσθαι καθ' ἕκαστον ἐνιαυτὸν, τὴν μετὰ τὴν ἐπιτολὴν τοῦ κυνὸς γινομένην· δεῖ ἂν παρατηρεῖσθαι ἐν ποίῳ ὄντι τοῦ ζωδιακοῦ κύκλου τῆς σελήνης ὅταν ἡ βροντὴ ἡ πρώτη γίνεται, i. e. You are to conſider that thunder as the firſt in any given year, which happens after the riſing of the dog-ſtar, &c.

"The ſpring will be cold till the ſummer ſolſtice; when there are ſhowers and thunders, the fountains of water will be deficient," &c. P. 27.

We have already ſtated ourſelves to be diſpoſed not to think very highly of the original writer's ſagacity; but we muſt ſtill vindicate him from the abſurdity of making the deficiency of water a *conſequence* of rain. His words are, τὸ ἔαρ ἔσαι χειμερινὸν ἕως τροπῶν θερινῶν, ὄμβρων καὶ βροντῶν γιγνομένων, λείψουσιν αἱ πηγαὶ τῶν ὑδάτων, σῖτος μέσος, ἡ ἄμπελος καὶ ἡ ἐλαία εὐφορήσει, &c. i. e. *the ſpring will be cold till the ſummer ſolſtice, attended with thunder and ſhowers; the fountains will fail, the crops of corn will be moderate*," &c. The failure of the fountains is attributed in the Greek not to ſhowers and thunder, which are ſaid to be concomitants of the ſpring, but

to

to the circumſtance of the ſun being in the zodiacal ſign Scorpio. See G. p. 20. Ed. Needham.

"If the water has a bad taſte, we are to throw in ſome bruiſed coral or pounded barley, and tying it in a cloth we are to lay it in the waters." P. 42.

Mr. O. has ſtrangely confuſed what in the Greek is perfectly diſtinct, εἰ δὲ πικρὰ εἴη τὰ ὕδατα κοράλλιον κόψαντες ἐμβαλῶμεν. ἢ κριθὴν κόψαντες καὶ εἰς ῥάκος ἐνδήσαντες, καταθώμεθα ἐν τοῖς ὕδασι. i. e. '*If the water be brackiſh, pound ſome coral and throw it in: or tie ſome pounded barley in a cloth, and put it into the water.* The direction as to tying the preparation in a cloth, which the tranſlator has extended to *both* the ſubſtances, is in the original evidently confined to *one* of them.

"So likewiſe there are in the earth open places full of air and containing veins of water; in ſome ſituations truly *very frequent*, and intermixed with each other; in ſome *more rare*, which perſons digging wells *perpetually* meet with, on account of their *number* and *frequency*." P. 46.

So then, according to this mode of reaſoning, we *perpetually* meet with that which is *ſcarce*, becauſe it is abundant! It requires no great degree of intellectual ſtrength to pronounce ſuch an aſſertion to be both ridiculous and contradictory. Let us therefore hear what the Greek writer ſays, ἄνω καὶ ἐν τῇ γῇ τόπους τὲ ἀραιὰς ὑπαρχεῖν, ἀέρος πλήρεις ὄντας, καὶ φλέβας ὕδωρ ἐχούσας, καὶ ἔν τισι μὲν πάνυ πυκνὰς εἶναι, καὶ οἱ ἀλλήλων πεπλεγμένας. ἔν τισι δὲ ἀραιοτέρας, ἃις ἐπιτυγχάνειν ῥαδίως τὰς τὰ φρέατα ὀρύσσοντας διὰ τὸ πλῆθος καὶ τὴν πυκνότητα. i. e. "ſo alſo there are in the earth porous places full of air, and veins containing water. In ſome ſituations theſe veins are of conſiderable ſize, and interſect each other. In others they are of leſs magnitude. Theſe the diggers of wells eaſily diſcover in conſequence of their number and frequency." πυκνὸς we here conſider as denoting *bulk*. Thus Homer, Od. ξ. l. 11.

Σταυρὰς δ' ἑπτὰ ἔλασσι διαμπερὲς ἔνθα, καὶ ἔνθα,
ΠΥΚΝΟΥΣ καὶ δαμίας.

ἀραιὸς as oppoſed to it, will conſequently mean *thin**.

"And the ſtem indeed *(of the hippuris)* is ſmooth like a reed." P. 48.

---

* It muſt be owned, however, that πυκνότητα follows in the other ſenſe. Perhaps, after all, the ſenſe only wants modifying, and the author meant that even when they were feweſt they were eaſy enough to be found.

This

This is contrary to truth, and to the original. The hippuris, or horſetail, is rough, nor does the compiler of the Geoponica affirm it to be otherwiſe; αὐτὸς δὲ ὁ καυλός ἐστι ΚΕΝΟΣ, ὡς ὁ κάλαμος. i. e. the ſtem itſelf is *hollow* like the reed, &c.

" And its ſtem is *covered all around*, becauſe it cannot ſupport itſelf." P. 49.

How the covering of that, which would otherwiſe be unable to ſupport itſelf, can give it a capacity of doing ſo, we know not. Nor can we account for the ſtrange blunder which the tranſlator has committed. Ἄπαλὸν δέ ἐστι τοῖς φύλλοις, καὶ τῷ καυλῷ περιπλεκόμενον ὅπω (read ὅτω) ἂν τύχῃ, &c. i. e. It has tender leaves, and *entwines its ſtem around any thing near it*, from its incapacity to ſupport itſelf.

" And it is the better on account of the deteſtable filthineſs of the thing, that it may, by a mixture of it, render the odour of other kinds of manure leſs offenſive." P. 68.

This is clearly nonſenſe. How can the mixture of that which is deteſtably filthy, mitigate the offenſive odour of that which is leſs ſo? The original is not thus abſurd. It ſays, " But it is adviſeable to mix it with other kinds of manure, in order to counteract its naturally diſguſting ſmell." Κάλλιον δὲ διὰ τὸ μυσαρὸν τῆ πράσμαλος, τῇ πρὸς τὰς ἄλλας γῆν κόπρως μίξει παραμυθεῖσθαι.

" *For as manure, ſo is chaff indeed applied to the roots:* but it is very hurtful to the branches," &c. P. 75.

Mr. O. ought to have ſaid, " chaff as well as dung is beneficial indeed to the roots, but very injurious to the branches," &c. ὥσπερ γὰρ ἡ κόπρος, ὅτῳ καὶ τὰ ἄχυρα ταῖς μὲν ῥίζαις συμβάλλεται, τοῖς δὲ κλάδοις βλαβερώτατα εἰσι.

" There is another phyſical remedy working by contrary affection, and to which Democritus gives teſtimony, and ſays, that when a lion or a wild beaſt looks attentively at a cock, and he is in a ſtate of conſternation, if any perſon takes the cock and goes round the place, the leonine plant gives way, and the pulſe improve, as if the plant were intimidated by the cock." P. 88.

It is natural to obſerve on this paſſage, that the working by contrary affection ought to produce an oppoſite effect: and that as the cock is terrified by the lion, it ought to be intimidated alſo by the leonine plant. The truth is, Mr. O. has entirely miſrepreſented his author's meaning, and taken liberties with the text, which are unwarrantable and unneceſſary-

ceſſary. The paſſage in the original runs thus: Θεραπείαν ἔνεστιν εὑρίσκεσθαι ἑτέρα φυσικὴ καὶ ἀντιπαθὴς, ἧς Δημόκριτος μαρτυρεῖ λέγων, ὅτι ἐπεὶ λέων ὁ θὴρ φοβεῖται τὸν ἀλέκτορα ἰδὼν αὐτὸν, καὶ συστέλλεται, ὅτως ἐάν τις λαβὴ μετὰ θάρρους τὸν ἀλεκτρυόνα ἐν ταῖς χερσὶν αὐτῦ, καὶ περιελθὴ τὸ χωρίον, εὐθέως χωρίζεσθαι μὲν ἡ λεόντειος πόα, τὰ δὲ ὄσπρια κρείττονα γίνεσθαι, ὡς τῆς βοτάνης ταύτης τῦ λέοντος τὸν ἀλεκτρυόνα φοβημένης. That is, "there is another phyſical remedy operating by antipathy, to the efficacy of which Democritus bears teſtimony, affirming that as the beaſt called the lion, is terrified and alarmed at the ſight of a cock, ſo alſo if a man confidently takes in his hand a cock and goes round the ſpot, the leonine plant inſtantly gives way, and the pulſe improve, as if the plant were terrified by the cock." The expreſſion λέων ὁ θὴρ, is uſed in diſtinction to λέων ἡ βοτάνη. The accuſative ἀλέκτορα is governed not of πτοεῖσθαι, but of a prepoſition underſtood exactly in the ſame mode of conſtruction as afterwards occurs in the expreſſion τῆς βοτάνης τῦ λέοντος τὸν ἀλεκτρυόνα φοβημένης.

To point all the inſtances of inaccurate tranſlation, which we have obſerved, would fill a number of our review. Thoſe which we have enumerated will convince our readers that Mr. O. is either extremely careleſs, or but ſlightly acquainted with the Greek language. One further remark juſtice to departed merit calls on us to offer. It is that many of the references to ancient writers, who have touched upon ſubjects treated of by the author, and which the tranſlator has placed by way of notes in the margin, had been long ago noticed by the editor Needham. This circumſtance could not have eſcaped the knowledge of Mr. O. and ought, in candour, to have been mentioned. He ſhould likewiſe in juſtice have told his readers, that his account of the reſpective authors, from whom the compiler of the Geoponica derived his materials, is borrowed without any conſiderable alteration from the prolegomena of the ſame Editor. If the information was worth retailing, the ſource from which it had been derived, was worthy of acknowledgement. This if not plagiariſm is very like it: and we would recommend to the attention of candidates for public favour, the words of the celebrated fabuliſt,

> Ne gloriari libeat alienis bonis,
> Suoque potius habitu vitam degere.

It is ſcarcely neceſſary to add, that we do not conſider the preſent publication as likely to give much reputation to the tranſlator, or to confer any material benefit either on agriculture, or on the republic of letters.

ART.

ART. III. *Lectures on Syſtematic Theology, and Pulpit Eloquence. By the late George Campbell, D. D. F. R. S. Ed. Principal of Mariſchal College, Aberdeen.* 8vo. pp. 542. 9s. Cadell and Davies. 1807.

IT is ſometimes the misfortune of authors of high reputation, to have that reputation leſſened, after their death, by the blind partiality of their ſurviving friends. Every thing that a man of indiſputable talents and learning may have left unfiniſhed on an important ſubject, is by thoſe who have been accuſtomed to look up to him with veneration when living, deemed of ſufficient importance to be laid before the public, when he is dead; and ſuch of the public as advert not to the circumſtances of the caſe, attribute to the much injured author defects and errors, which, in reality, are diſgraceful only to his injudicious friends. But it is not from the partiality of friendſhip only that authors of eminence have this poſthumous injury to dread. There are men, and, we are ſorry to ſay, literary men, of ſo depraved a ſpirit, as to barter the fame of their deceaſed friends for their own profit, and ſell to a bookſeller whatever manuſcripts they find, on any ſubject likely to attract the public attention. Hence it is, that ſo many manuſcripts of real value are deſtroyed by their authors at the approach of death, from the well grounded apprehenſion that were they to leave any thing behind for publication, other things would probably be publiſhed altogether unfit for the public eye.

That the celebrated author of the *Diſſertation on Miracles*, of *the Philoſophy of Rhetoric*, and of *the tranſlation of the Goſpels*, has ſuffered nothing from the *venality* of his ſurviving friends, we are perfectly ſatisfied; but it is not ſo evident that his reputation has ſuſtained no injury from their *blind veneration*. His lectures on Eccleſiaſtical Hiſtory, to ſpeak of them in the gentleſt terms, are not ſuch as we could have expected from the pen of Dr. Campbell. They are indeed compoſed in an animated ſtyle, and contain many amuſing anecdotes; but the violence diſplayed in them againſt all who think differently from their author, on the ſubject of church government, comes with no good grace from that calm philoſopher, who treated with the utmoſt reſpect the atheiſt Hume; whilſt the notions which they are calculated to inſtil into the public mind, can be productive of no good, and may do much evil, in theſe days of philoſophical

loſophical indifference, when every eccleſiaſtical eſtabliſhment is aſſailed in its very foundations.

As we have elſewhere* reviewed thoſe Lectures at ſome length, and given of them what we believe to be an impartial character, we ſhould not have adverted to them again, had not the editor of the volume before us declared that one of the motives which prompted him to offer it to the public, was the favourable reception of the Lectures on Eccleſiaſtical Hiſtory! If this be the caſe; if thoſe Lectures have indeed been favourably received, we can no longer wonder at the growth of methodiſm, or at thoſe combinations which are ſaid to have been formed for the overthrow of our eccleſiaſtical eſtabliſhments; for if the apoſtolical church was congregational and independent, why ſhould ſuch eſtabliſhments as thoſe of England and Scotland be ſupported at the expence of the nation? The arguments by which Dr. Campbell ſupports his eccleſiaſtical opinions have indeed been expoſed, in all their weakneſs, by different authors of unqueſtionable learning†; but the illiterate multitude, incapable of judging for themſelves in ſuch controverſies, will always lean to that ſide which flatters their own importance; whilſt factious innovators and impious philoſophiſts have no deſire to diſcover the truth, eſpecially when they are told by a learned profeſſor of divinity, that the truth in queſtion is of very little value, and of difficult attainment!

To the lectures on ſyſtematic theology and pulpit eloquence the ſame objections cannot be urged. They bear internal evidence of having come unſophiſticated from the author of the diſſertations prefixed to the tranſlation of the Goſpels; and of that author they are every way worthy. They diſplay indeed occaſional inelegancies of ſtyle, repetitions of ſentiment, which, had they been fitted for the preſs by Dr. Campbell himſelf, would undoubtedly have been removed; but theſe inelegancies are never groſs or offenſive, nor are the repetitions ſlovenly; while both furniſh a preſumption amounting almoſt to proof, that the lectures have been given to the public in the very words in which they were pronounced from the profeſſorial chair.

---

* Brit. Crit. vol. xx. p. 237, &c.

† See, in particular, the diſcourſe preliminary to Daubeny's *Eight Diſcourſes*, reviewed in our 20th vol. p. 390, &c.; and Biſhop Skinner's *Primitive Truth and Order vindicated*, reviewed in our 25th vol. p. 262, &c.

Perhaps

Perhaps the title of the book might have been improved; for it ſeems to promiſe a connected view of the Chriſtian ſyſtem, which if any reader expect to find in theſe lectures, he will undoubtedly be diſappointed. To human ſyſtems of faith, Dr. Campbell appears to have been no friend. It was his object to inſtruct his pupils how to ſtudy the ſcriptures of truth, ſo as to form, each for himſelf, a ſyſtem of doctrines reſting on that infallible baſis; and perhaps this is the moſt uſeful object which any lecture on theology can have in view, "Lectures on the *ſtudy* of ſyſtematic theology," would therefore, in our opinion, be a more proper title for the firſt part of this volume, than that which has been given to it by its author or editor; for we really know not where the young theologian will find ſo many judicious directions for the conduct of his ſtudies, as are here furniſhed to him within a very moderate compaſs.

In four preliminary diſcourſes, the learned Principal conſiders,

"1. The ſcience of theology, and its ſeveral branches; 2. The practical part of the theological profeſſion, or the duties of the paſtoral office; 3. In what manner the branches of theology, above mentioned, ought to be treated by a profeſſor in an univerſity; and, 4. The conduct which ſtudents of theology ought to purſue."

In the firſt diſcourſe he obſerves, that the Chriſtian theology may be ſtudied with different views, ſuch as either to gratify a laudable curioſity, to qualify us for acting the part of Chriſtians, by practiſing the duties of the Chriſtian life; or to qualify the ſtudent for diſcharging the office of a Chriſtian paſtor. As a branch of liberal education, he adds, with too much truth, theology is now very rarely, if ever, ſtudied in this country, like other ſciences, purely for its own ſake, though why it is not, no good reaſon can be aſſigned. With regard to the ſecond view of ſtudying this ſcience, it is equally the buſineſs of every Chriſtian to ſtudy, and of every miniſter of a pariſh to teach theology; but theological ſchools and colleges have been erected for the purpoſe of fitting youth for the paſtoral office. He then enumerates the branches of literature and ſcience which ought to be ſtudied previous to entering with this view on a courſe of theology; and accurately diſtinguiſhes between thoſe which are abſolutely neceſſary, and ſuch as are only uſeful and ornamental to the accompliſhed divine. Among the branches of literature abſolutely neceſſary, he inſiſts particularly on the ſtudy of the Hebrew and Greek languages,

guages, in which the original ſcriptures are written; and of ancient hiſtory, ſacred and profane; more eſpecially the hiſtory of the Hebrews, and of the nations with which they were more particularly connected. He then ſhows the importance of reducing the doctrines incidentally taught in the ſcriptures, into a ſyſtematic form; and gives ſome brief, but judicious, directions, for the arrangement of ſuch a ſyſtem; cautioning his readers "never to think themſelves entitled, even in caſes which they may imagine very clear, to form uncharitable judgments of thoſe who differ from them." This, however, ſhould not make the divine lukewarm or indifferent; for, as he obſerves, it is of great conſequence to the miniſters of religion to be able to defend it againſt the attacks of infidels, and the ſophiſtry of thoſe, who, though they deny not the truth of Chriſtianity in general, are yet diſpoſed to controvert ſome of its doctrines.

"Thus the great branches of the theoretic part of this profeſſion are juſtly reducible to three, namely, *Scripture Criticiſm*, *Sacred Hiſtory*, and *Theological Controverſy*. Theſe are ſufficient to complete the character of the theologian, as the word is commonly underſtood; who is preciſely what our Lord has denominated "a ſcribe inſtructed unto the kingdom of heaven; who can, like a provident houſeholder, bring out of his treaſure new things and old." P. 22.

In the ſecond preliminary diſcourſe the learned Principal enumerates the qualifications requiſite to enable a man to diſcharge the duties of the paſtoral office in the Church of Scotland; and he comprehends theſe under the three branches of *pulpit eloquence*, *purity of manners in private life*, and the obſervance of *propriety in the character of a judge*, both in eccleſiaſtical matters, and in civil. The eccleſiaſtical matters on which it is the duty of preſbyteries to judge, are chiefly matters of ſcandal, and the qualifications of candidates for the miniſtry; and thoſe of civil matters reſpect the building or repairing of churches, and *meſnes*, or parſonage houſes, the allotment of glebes to the clergy, and the licenſing of parochial ſchoolmaſters. The examination, here ſtrangely enough called *trial*, which in Scotland every candidate for the miniſtry undergoes, ſeems to be regulated in a very judicious manner, as it muſt furniſh the preſbytery with evidence amounting to moral certainty, of the attainments made by the candidate in ſacred literature and pulpit eloquence.

The extent of this courſe of theological ſtudy leads the author to lay down in the third preliminary diſcourſe the

method by which he thinks a profeſſor of divinity may afford to the ſtudent the greateſt aſſiſtance.

"In ſo ample a field as ſyſtematic theology, I ſay, not the beſt thing we can do, but the only thing we can do to any purpoſe, is to give ſome directions, firſt, as to the order in which the ſtudent ought to proceed in his inquiries; and ſecondly, as to the books and aſſiſtances which he ought to uſe. If theſe directions are properly attended to and followed, it might be hoped, by the right improvement of his leiſure hours (and without this improvement the lectures of divinity ſchools will be of no ſignificance) that a competent knowledge might in a little time be attained; and that, both of all the eſſential articles of the Chriſtian ſyſtem, and of all the principal controverſies that have ariſen concerning them." P. 53.

With reſpect to the ſtudy of ſacred hiſtory,

"I am not of opinion," ſays he, "that attending what are commonly called hiſtorical lectures, that is an abridgment of hiſtory diſtributed into lectures, whether the ſubject be ſacred or civil, is the beſt way of acquiring a ſufficiency of knowledge in this branch. I ſee many diſadvantages it has, when compared with reading well-written hiſtories, but know not one advantage."

Sentiments ſimilar to theſe we have repeatedly expreſſed*, and are pleaſed to find a man of Dr. Campbell's intellectual powers concurring with us, when his judgment is unwarped by controverſy. We agree with him likewiſe in thinking that the chief aid which a profeſſor or tutor can lend to his pupils in the proſecution of ſuch ſtudies, is by pointing out to them the moſt important parts of ſacred hiſtory, and the books which they ought chiefly to ſtudy; but his own lectures on eccleſiaſtical hiſtory furniſh a complete proof how little the moſt vigorous and upright mind can be truſted, when "tracing the latent ſprings of the principal changes, with which eccleſiaſtical hiſtory in particular preſents us."

"To lay down proper canons of ſacred criticiſm, to arrange them according to their comparative merit, ſo that we may readily apprehend the way in which they are to be applied, muſt be a very uſeful labour to all in general, but of particular conſequence to the young ſtudent. I intend therefore (ſays the learned principal) to enter more particularly into this branch of the ſubject; and the rather, as by means of this, properly underſtood and improved, the young ſtudent may be enabled to enter into

* See particularly our 20th vol. p. 175, &c.

the

the ſpirit and ſentiments of the inſpired writers, and may not be led to receive, by a kind of implicit faith, the whole ſyſtem of Chriſtian inſtitutes from the dogmas and deciſions of ſome favourite chief or leader." P. 57.

We have reaſon to believe that the ſubſtance of the author's lectures from the profeſſorial chair on this important ſubject, has been given to the public in the diſſertations prefixed to his tranſlation of the Goſpels; and the proprietors of that work could not render a more acceptable or more uſeful ſervice to the theological ſtudent, than by publiſhing a ſeparate edition of thoſe diſſertations at a moderate price.

Having, in his three firſt diſcourſes, ſtated clearly what he propoſed to teach, and his intended mode of teaching, the learned Principal inculcates, in the fourth diſcourſe, the neceſſity for diligent ſtudy on the part of his pupils, in order that they might become accompliſhed, or even uſeful, divines.

"I would have you to remember, gentlemen, that it is little, extremely little, that I, or any profeſſor of divinity, can contribute to your inſtruction, if you yourſelves do not ſtrenuouſly co-operate to promote this end. The moſt that we have to do is to ſerve as monitors to you, to ſuggeſt thoſe things which may be helpful for bringing and keeping you in the right track of ſtudy; and thus far preventing you, as much as poſſible, from beſtowing your time and pains improperly. Your advancement will, under God, be chiefly imputable to your own diligence and application." P. 69.

Of the ſtudy of ſyſtematic theology, the learned principal treats in ſix lectures. In the firſt he points out the methods by which a young man, who has gone through a courſe of philoſophy, may ſooneſt, and with moſt ſatisfaction, form his own judgment of the truth of natural and revealed religion; but conſidering, and juſtly conſidering, natural religion as a branch of philoſophy, which profeſſes to be the interpreter of nature, he inſiſts very little on that ſubject, employing by much the greater part of the lecture in ſhowing how the evidences of the Chriſtian religion ought to be ſtudied. The moſt important direction which he gives for the ſucceſsful proſecution of this ſtudy, is firſt to aſcertain from the ſcriptures themſelves what Chriſtianity is, that time may not be waſted in fruitleſs enquiries into the truth of what makes no part of the doctrine of Chriſt; and then to conſider the force of the moſt plauſible objections which have been urged againſt the truth as it really is in Jeſus.

This was the method of ſtudy which he followed himſelf. After ſtudying the ſcriptures, and forming his own judgment of what they require men to believe and to do, that they may inherit eternal life,

"I began," ſays he, "with the *attacks* made upon our religion, as I made it a rule to hear the plea of a party firſt in his own language, and not in the words of an angry, and perhaps uncandid, antagoniſt. After reading an attack, if there was any thing ſpecious in it, I conſidered with myſelf how I ſhould anſwer the principal arguments, if urged upon me by an adverſary with a view to diſcredit religion; or if they were propoſed as difficulties by a friend, who intended only the removal of his doubts. If I found myſelf puzzled by the arguments, not being ſatisfied with any anſwer which occurred to myſelf, I had recourſe, as ſoon as poſſible, to the beſt I could hear of from others. But it ſometimes happened, on the contrary, that, on a little reflection, I thought myſelf able to refute the antagoniſt's arguments, in which caſe I never inquired about any anſwers that might have been publiſhed." P. 105.

This is unqueſtionably the beſt method of ſtudying the evidences of our holy religion, provided the ſtudent be, like Dr. Campbell, prepared for it by a ſufficient acquaintance with the original languages of ſcripture, ancient hiſtory, and the laws of moral evidence; and for ſuch as have not, with ſome ſucceſs, gone through theſe preparatory ſtudies, he does not recommend it.

In the ſecond and third lectures the author treats of the ſtudy of the Chriſtian ſyſtem, contending that as it muſt be taken wholly from the ſacred ſcriptures, the ſtudent ſhould forbear to read *bodies* and *inſtitutes of theology*, till he has made himſelf thoroughly acquainted with the mind of the Spirit as it is there revealed. For this mode of ſtudy he urges many unanſwerable arguments, and obviates the moſt plauſible objections that are likely to occur againſt it. He is an enemy to the uſe even of commentators, till the ſtudent has acquired from the ſcriptures ſome notions of the great objects of divine revelation, and of the purpoſes for which the Son of God came into the world, and died on the croſs.

"But what would you have us to do? Muſt we *give up with* (neglect) all ſyſtems, commentaries, paraphraſes, and the like? I ſay not ſo entirely, though I by no means think the regular ſtudy of them ought to be begun with. When we have made ſome progreſs in the ſcriptural ſcience, we may conſult them occaſionally; we have then provided ourſelves in ſome principles by which we may examine them. And let us not confine ourſelves to thoſe of one ſide only, but freely conſult thoſe

of

of every ſide. This we muſt do if we would conſtitute ſcripture the umpire in the controverſy, and not bring it to be tried at the bar of ſome ſyſtem-maker or commentator." P. 122.

The topics on which Dr. Campbell more particularly recommends to the young theologian to form his opinions from the ſcriptures alone, previous to his conſulting ſyſtems and commentaries, are *the divine nature and perfections;* the *creation of the world*, and *the divine providence;* the *ſtate of man* immediately after the creation; *the fall*, and its *conſequences;* the *pre-exiſtence*, *divinity*, *incarnation*, and *ſufferings* of the *Son of God;* the *Holy Spirit*, what he is, and what he does; the *regeneration*, or recovery of man; the *intermediate ſtate* between death and the reſurrection; the *general reſurrection;* the *future judgment; heaven* and *hell.* In order to diſcover the truth on theſe important points, he recommends a patient compariſon of ſcripture with ſcripture, both in the original languages and in different approved tranſlations; and then, when the ſtudent has formed a ſyſtem of his own, to compare it impartially with the ſyſtems and commentaries of others, adopting, without reſpect of perſons or parties, whatever ſhall appear to be the meaning of the ſacred oracles.

In the fourth lecture the learned Principal gives to the ſtudent ſome very judicious directions, for forming to himſelf a ſyſtem of Chriſtian morality. Were we to object to any part of this admirable lecture, it would be to what he ſays of the diſquiſitions of caſuiſtry. No doubt, caſuiſtical reaſonings have often been employed for very bad purpoſes; but what ſpecies of reaſoning, or indeed of any thing elſe, have not men of corrupt minds employed to ſoothe themſelves and others in their errors and ſins? This author's contempt of caſuiſtry (which, however, he admits may be occaſionally uſeful) ſeems to ſpring from that philoſophy too generally adopted, we believe, by his countrymen, which refers the morality of all our actions to the inſtantaneous feelings of a moral *ſenſe*, the ſupreme, if not the only, guide of human conduct. Of the reality of ſuch a ſenſe, connate with the mind of man, we have often had occaſion to expreſs more than a doubt; and it ſeems altogether irreconcileable with that view of human nature, and of the purpoſes for which Chriſt came into the world, which is exhibited to *our underſtandings* in the ſacred volume. The author's cautions againſt adopting what may be called the *technical language* of a party, before the ſtudent has made himſelf acquainted with the mind of the Spirit, are admirable; and

the whole lecture will amply reward the moſt attentive peruſal.

The ſubject of ſtudying the ſcriptures without the aid of commentaries, and previous to the ſtudy of human compilations of theology, is continued in the fifth lecture, in which is ſhown the vaſt advantage of this method of proceeding, as it furniſhes the ſtudent with a ſtandard of his own, by which to judge of the various controverſies which have agitated the Chriſtian world. Its importance in the deiſtical controverſy was briefly pointed out in one of the preliminary lectures, and is greatly enlarged on here; whilſt it is ſhewn that the ſame courſe of ſtudy, if eccleſiaſtical hiſtory be added to it, is of itſelf ſufficient to enable every candid mind, to diſcover where lie the truths which have been ſo keenly conteſted by the various ſects of Chriſtians.

"So juſt will this remark be found upon the trial, that thoſe branches of knowledge which we have adviſed the ſtudent to begin with, holy writ and ſacred hiſtory, will, beyond his conception, tend to *ſhorten* the ſtudy of all religious controverſies, both general and particular. The reaſon is obvious. It will ſupply him with a fund in himſelf, whereby he can diſcover the ſolidity or futility of almoſt every argument that can be advanced." P. 208.

This is in a great meaſure juſt; but what is the courſe of eccleſiaſtical or ſacred hiſtory which is fitted to produce ſo ſalutary an effect? Not ſurely the reading of any hiſtory of the church, written by a *modern* author; for all modern hiſtorians are as much wedded each to his *own ſect* (to uſe the favourite phraſe of the learned principal) as the commentators on ſcripture, or the builders of theological ſyſtems. Dupin, Moſheim, Dr. Haweis, Dr. Gregory, &c. &c. have each written a hiſtory of the church, which is much applauded by ſome party or other; not to mention the author's own *Lectures*, or the *Lives of the Fathers*, by Dr. Cave, who has exhibited certainly a fuller, if not a more impartial, view of the faith, worſhip, and government of the church during the four firſt centuries, than any other modern with whoſe writings we are acquainted. As theſe authors differ exceedingly from each other in the accounts which they give, not of *opinions* only, but even of *facts* of conſiderable importance, which of them ſhall the young ſtudent take for his guide? Obviouſly none of them. Whoever would acquire ſuch a knowledge of eccleſiaſtical hiſtory as to render it ſubſervient to the purpoſes for which it is recommended by Dr. Campbell, and for which alone it is truly valuable, muſt

muſt ſubmit to the toil of ſtudying the hiſtory of the church in her original writers, proceeding from the inſpired authors of the New Teſtament to their immediate ſucceſſors, and from them through all the eminent writers of the four firſt centuries. From that period down to the reformation, Moſheim and Dupin may indeed be relied on with conſiderable confidence; but recourſe muſt then be again had to the original writers, by every man who is deſirous of diſcovering the truth, regardleſs of the party in which it may be found. Such a courſe of ſtudy as this will indeed ſupply him who ſhall have the perſeverance to go through it with a fund in himſelf, whereby he may diſcover the valu of almoſt every argument that can be advanced on any queſtion of real importance. It will not indeed prove ſo *ſhort* a courſe as that which Dr. C. ſeems to have recommended to his pupils; but it will be incomparably *ſafer;* whilſt he who, to ſpeak in the language of Johnſon, "ſhall ſet himſelf doggedly to it," will not find it in reality either ſo tedious or ſo difficult after he has entered on it, as it may appear when contemplated at a diſtance.

In the courſe of this lecture the learned Lecturer puts the very ſingular queſtion—"Whether the Chriſtian world and the republic of letters would be a *gainer* or *loſer* (gainers or loſers) by the annihilation of all our theological books, ſyſtems, controverſies, and commentaries on all the different ſides, provided ſacred writ and ſacred hiſtory were reſerved?" and in this queſtion he ſeems inclined to pronounce for the annihilation. That many of our *ſyſtems*, *controverſies*, and *commentaries* are, in themſelves, of very little value, muſt be confeſſed; but were they *all annihilated*, it is not eaſy to be conceived where a *ſacred hiſtory* could be found in which any confidence could ſafely be placed. Nay, it is not eaſy to be conceived, after ſuch a diſaſtrous event as this, how the authenticity of the ſacred books themſelves could be aſcertained. Could Lardner or Paley, for inſtance, have written the credibility of *the Goſpel hiſtory*, or the *evidences of Chriſtianity*, to the everlaſting confuſion of deiſm, had all the Chriſtian *ſyſtems*, *controverſies*, and *commentaries*, which have paſſed through the ſtream of time to us, been annihilated before they were born?

In the ſixth and concluding lecture on the ſtudy of ſyſtematic theology, the author ſeems to be aware of his having puſhed his objections to *ſyſtems*, *controverſies*, and *commentaries*, too far; for he there lays down ſome very judicious rules for the advantageous ſtudy of ſuch writings. After having from the ſcriptures alone, or rather from the

ſcriptures and eccleſiaſtical hiſtory, acquired ſome notions of the objects of the Chriſtian revelation, and of the doctrines which it has brought to light as neceſſary to enable us to run with ſucceſs the race that is ſet before us, let the ſtudent, if he can,

"Provide himſelf *in (with)* ſome of the moſt approved ſyſtems on the different ſides. 'Tis error, not truth, vice, not virtue, that fears the light. You may reſt aſſured of it, that, if any teacher exclaims againſt ſuch a fair and impartial inquiry, and would limit you to the works of one ſide only, the reaſon is, whatever he may pretend, and however much he may diſguiſe it even from himſelf, he is more ſolicitous to make you his own follower, than the follower of Chriſt, and a blind retainer to the ſect to which he has attached himſelf, than a well-inſtructed friend of truth, without any partial reſpects to perſons or parties. On reading an article in one ſyſtem, let him purſue the correſpondent article in the others, and examine impartially by ſcripture as he proceeds; and in this manner let him advance from one article to another, till he hath canvaſſed the whole. 'Tis more than probable, that on ſome points he will conclude them all to be in the wrong; becauſe all may go farther than holy writ affords a foundation for deciding, a thing by no means uncommon; but in no caſe wherein they differ can more than one be in the right. ——If he ſhould not have it in his power to conſult different ſyſtems, he will find a good deal of ſome of our principal controverſies in Burnet's expoſition of the Articles, and Pearſon on the Creed. When thus far advanced, he may occaſionally, as he finds a difficulty, (and in my opinion he ought not otherwiſe) conſult ſcholia and commentaries." P. 228.

The learned lecturer prefers *ſcholia* to *commentaries*, and both to *paraphraſes*, which, in general, he juſtly condemns. Of commentators on the Old Teſtament he makes no mention in this publiſhed lecture, though undoubtedly, when addreſſing his pupils from the profeſſorial chair, he had pointed out ſome as ſuperior to others. Among the commentators on the New Teſtament, he gives a decided preference to *Grotius*, *Hammond*, and *Whitby*; and concludes the courſe with recapitulating the chief advantages of the method of ſtudy which he had detailed and ſo earneſtly recommended.

If our teſtimony to the excellence of that method be of value, we have no heſitation to ſay, that to us it appears incomparably the beſt method that can be purſued by thoſe who are prepared for it by natural talents, and a competent ſtock of erudition and ſcience, and who have at the ſame time leiſure to proſecute it thoroughly; but we are afraid that

that theſe preliminary qualifications cannot all be looked for in the greater part of thoſe who enter on the ſtudy of theology with a view to the paſtoral office in any church, whether eſtabliſhed or only tolerated, in the Britiſh empire. A young man of the brighteſt talents can hardly, before the age of twenty-four, have acquired that knowledge of the Latin, Greek, and Oriental languages, and have at the ſame time made himſelf maſter of all thoſe branches of human ſcience, without which it would be vain to enter on the method of theological ſtudy recommended ſo earneſtly by Dr. Campbell. To proſecute that ſtudy thoroughly it will not ſurely be ſuppoſed that a ſhorter period than other ſix years can be ſufficient; but in the churches of England and Scotland, where "they who preach the Goſpel muſt live of the Goſpel," how few are the candidates for the paſtoral office who can afford to live unemployed till they be thirty years of age? We cannot help therefore thinking, that the methods of ſtudy delineated by Dr. Hey in his *Lectures in Divinity* *, and by Dr. Hill in his *Theological Inſtitutes* †, will be found, not indeed better adapted to form the *accompliſhed divine*, but more *generally uſeful* to the candidates for orders in our two national churches, than the method recommended in the *Lectures* under review. By ſtudying theology in either of the methods preſcribed by thoſe two learned profeſſors, a young man of ordinary talents may, in no great length of time, ſurely acquire notions of the eſſential articles of the Chriſtian doctrine ſufficiently correct for all the purpoſes of a pariſh prieſt; and if he ſhould at the ſame time have imbibed ſome prejudices and errors, they can hardly be of dangerous importance, and may eaſily be removed by Dr. Campbell's method of inveſtigation, on which he ought to enter as ſoon as ſettled in a living, and perſevere in it, and in kindred ſtudies, to the end of his life. It was well obſerved by an illuſtrious prelate of our church ‡, that "if a clergyman be once noted for his ignorance, ſo ſtrong is either the general malignity to his order, or the inforced ſenſe men have of its inward dignity, that ſuch a one is held up, through life, for the common object of contempt

---

* See Brit. Crit. vol. xiv. p. 496; and vol. xv. p. 147, 496.

† Brit. Crit. vol. xxiii. p. 280, 349.

‡ Warburton, whoſe firſt *triennial charge*, publiſhed with the third volume of his Sermons, as well as his *directions for the ſtudy of theology*, publiſhed with the ninth book of the Divine Legation, will amply reward the moſt attentive peruſal of the theological ſtudent.

and

and deriſion;" and we beg leave to add, that he who when ſettled, whether in town or in the country, does not daily labour to augment his ſtores of knowledge, will be in danger of gradually loſing even the elements, which he may have carried with him from the univerſity.

Pulpit eloquence, which conſtitutes the ſubject of the ſecond part of this volume, is treated in a way worthy of the author of *the Philoſophy of Rhetoric*;* and a higher character of the twelve lectures, in which it is diſcuſſed, we could hardly give. The ingenious lecturer begins the courſe (for a courſe of inſtruction it may juſtly be called) with obviating ſome fanatical objections, which have often been urged againſt the employment of eloquence by the Chriſtian orator. He then conſiders the train of ſentiment or thought which is beſt adapted to the pulpit, and comprehends under this topic, *narration*, *explanation*, *reaſoning*, and *moral reflection*, into which four different forms of communication may be diſtributed all the inſtruction that can with propriety be given from the pulpit. Under the head of pulpit *reaſoning*, he makes ſome very pertinent reflections on controverſial ſermons, ſhowing on what occaſions controverſy can with propriety be introduced into the pulpit, and what kind of reaſoning is fit for diſcourſes addreſſed to a mixed audience, of which three-fourths at leaſt cannot be ſuppoſed to have much knowledge of the principles either of logic or of criticiſm.

From ſentiment the learned Principal proceeds to *expreſſion*, and proves, with the force almoſt of demonſtration, that the language of a ſermon ought always, though compoſed for the inſtruction of the moſt illiterate audience, to be grammatical and pure, according to the true Engliſh idiom. It ought likewiſe to be perſpicuous, and in ſuch a ſtyle as ſhows that the preacher is in earneſt, labouring to inſtruct or reform his audience. Among the cauſes of obſcurity too commonly to be met with in ſermons, he ſtates particularly the uſe of the favourite technical phraſes of the different ſects of Chriſtians, which he ſeverely condemns, recommending in its ſtead the language of ſcripture.

"But be particularly attentive that the ſcripture expreſſions employed be both plain and appoſite. The word of God itſelf may be, and often is, handled unſkilfully. Would the preacher carefully avoid this charge, let him firſt be ſure that he hath

---

* A very maſterly work, in two volumes octavo, publiſhed ſeveral years before the commencement of our Review.

himſelf

himſelf a diſtinct meaning to every thing he advanceth; and next examine, whether the expreſſion he intends to uſe be a clear and adequate enunciation of that meaning. For if it be true, that a ſpeaker is ſometimes not underſtood becauſe he doth not expreſs his meaning with ſufficient clearneſs, it is alſo true that ſometimes he is not underſtood becauſe he hath no meaning to expreſs." P. 312.

Whether this be not the caſe of thoſe who have ſo long diſturbed the peace of the church by controverſies about *ſovereign grace*, *effectual calling*, *hereditary guilt*, *imputed righteouſneſs*, and the *perſeverance of the ſaints*, thoſe would do well to conſider who attach importance to ſuch diſquiſitions.

In the fourth lecture Dr. Campbell treats of *pronunciation*, under which term he comprehends all that by the Greeks was denominated ἐκφωνησις and ὑποκρισις. He gives ſeveral excellent rules for the management of the voice in preaching, and diſcuſſes the queſtion—"Whether a ſermon ſhould be ſpoken or read." In nine caſes out of ten he gives the preference to *reading*, and ſupports his opinion by arguments which would be ſtill more concluſive if employed to vindicate the uſe of a liturgy, than they are as urged by him in defence of the practice of reading ſermons. No ſerious clergyman, in the public prayers of the church, can have the preſumption to addreſs his Maker in unpremeditated words; and in prayer as well as in preaching

"There is ſurely ſomething in charging one's memory with a long chain of words and ſyllables, and then running on, as it were, mechanically in the ſame train, the preceding word aſſociating and drawing in the ſubſequent, that ſeems, by taking off a man's attention from the thought to the expreſſion, to render him inſuſceptible of the delicate ſenſibility as to the thought, which is the true ſpring of (devotional as well as) rhetorical pronunciation," P. 336,

After treating of the ſentiments, expreſſion, and pronunciation, or delivery of ſermons in general, the author conſiders theſe diſcourſes more particularly as they are addreſſed to the underſtanding, the imagination, the paſſions, or the will; and lays down rules, reſulting from their reſpective natures, for the compoſition of each. Of theſe rules our limits will not admit even of an abſtract; but we can recommend them all as ingenious, and by far the greater part, if not the whole, of them, as indiſputably juſt. What the principal ſays of the *unity* of a ſermon, and of the *choice of a text*, is particularly worthy of every preacher's attention;

and

and deriſion;" and we beg leave to add, that he who when ſettled, whether in town or in the country, does not daily labour to augment his ſtores of knowledge, will be in danger of gradually loſing even the elements, which he may have carried with him from the univerſity.

Pulpit eloquence, which conſtitutes the ſubject of the ſecond part of this volume, is treated in a way worthy of the author of *the Philoſophy of Rhetoric**; and a higher character of the twelve lectures, in which it is diſcuſſed, we could hardly give. The ingenious lecturer begins the courſe (for a courſe of inſtruction it may juſtly be called) with obviating ſome fanatical objections, which have often been urged againſt the employment of eloquence by the Chriſtian orator. He then conſiders the train of ſentiment or thought which is beſt adapted to the pulpit, and comprehends under this topic, *narration*, *explanation*, *reaſoning*, and *moral reflection*, into which four different forms of communication may be diſtributed all the inſtruction that can with propriety be given from the pulpit. Under the head of pulpit *reaſoning*, he makes ſome very pertinent reflections on controverſial ſermons, ſhowing on what occaſions controverſy can with propriety be introduced into the pulpit, and what kind of reaſoning is fit for diſcourſes addreſſed to a mixed audience, of which three-fourths at leaſt cannot be ſuppoſed to have much knowledge of the principles either of logic or of criticiſm.

From ſentiment the learned Principal proceeds to *expreſſion*, and proves, with the force almoſt of demonſtration, that the language of a ſermon ought always, though compoſed for the inſtruction of the moſt illiterate audience, to be grammatical and pure, according to the true Engliſh idiom. It ought likewiſe to be perſpicuous, and in ſuch a ſtyle as ſhows that the preacher is in earneſt, labouring to inſtruct or reform his audience. Among the cauſes of obſcurity too commonly to be met with in ſermons, he ſtates particularly the uſe of the favourite technical phraſes of the different ſects of Chriſtians, which he ſeverely condemns, recommending in its ſtead the language of ſcripture.

"But be particularly attentive that the ſcripture expreſſions employed be both plain and appoſite. The word of God itſelf may be, and often is, handled unſkilfully. Would the preacher careſully avoid this charge, let him firſt be ſure that he hath

---

* A very maſterly work, in two volumes octavo, publiſhed ſeveral years before the commencement of our Review.

himſelf

himſelf a diſtinct meaning to every thing he advanceth; and next examine, whether the expreſſion he intends to uſe be a clear and adequate enunciation of that meaning. For if it be true, that a ſpeaker is ſometimes not underſtood becauſe he doth not expreſs his meaning with ſufficient clearneſs, it is alſo true that ſometimes he is not underſtood becauſe he hath no meaning to expreſs." P. 312.

Whether this be not the caſe of thoſe who have ſo long diſturbed the peace of the church by controverſies about *ſovereign grace*, *effectual calling*, *hereditary guilt*, *imputed righteouſneſs*, and the *perſeverance of the ſaints*, thoſe would do well to conſider who attach importance to ſuch diſquiſitions.

In the fourth lecture Dr. Campbell treats of *pronunciation*, under which term he comprehends all that by the Greeks was denominated ἐκφωνησις and ὑποκρισις. He gives ſeveral excellent rules for the management of the voice in preaching, and diſcuſſes the queſtion—"Whether a ſermon ſhould be ſpoken or read." In nine caſes out of ten he gives the preference to *reading*, and ſupports his opinion by arguments which would be ſtill more concluſive if employed to vindicate the uſe of a liturgy, than they are as urged by him in defence of the practice of reading ſermons. No ſerious clergyman, in the public prayers of the church, can have the preſumption to addreſs his Maker in unpremeditated words; and in prayer as well as in preaching

"There is ſurely ſomething in charging one's memory with a long chain of words and ſyllables, and then running on, as it were, mechanically in the ſame train, the preceding word aſſociating and drawing in the ſubſequent, that ſeems, by taking off a man's attention from the thought to the expreſſion, to render him inſuſceptible of the delicate ſenſibility as to the thought, which is the true ſpring of (devotional as well as) rhetorical pronunciation." P. 336.

After treating of the ſentiments, expreſſion, and pronunciation, or delivery of ſermons in general, the author conſiders theſe diſcourſes more particularly as they are addreſſed to the underſtanding, the imagination, the paſſions, or the will; and lays down rules, reſulting from their reſpective natures, for the compoſition of each. Of theſe rules our limits will not admit even of an abſtract; but we can recommend them all as ingenious, and by far the greater part, if not the whole, of them, as indiſputably juſt. What the principal ſays of the *unity* of a ſermon, and of the *choice of a text*, is particularly worthy of every preacher's attention;

and

and as it contains ſeveral obſervations which we do not recollect to have met with any where elſe, it had to us at leaſt many of the charms of novelty. Juſtice however requires us to ſay, that the objections which he makes to the choice of two texts, the one by Dr. Clarke, and the other by Bp. Hoadley, ſeem neither to have any force, nor indeed to flow from his own principles. The following remarks on a mode of preaching, which is called ſyſtematical, and is peculiarly acceptable to fanatics, are ſo pertinent and valuable, that we cannot deny ourſelves the pleaſure of tranſcribing them as a ſpecimen of theſe ingenious lectures, which we heartily recommend to the younger part of the clergy.

" As ſtrange as it may appear, I have known preachers, and very popular preachers too, whom I have heard frequently, and yet can ſay with truth, I never heard from them but one ſermon. The form, the mould into which it was caſt, was different according to the different texts (from which it was preached); but the matter was altogether the ſame. You had invariably the preacher's whole ſyſtem, *original ſin*, the *incarnation*, the *ſatisfaction*, *election*, *imputed righteouſneſs*, *juſtification by faith*, *ſanctification by the Spirit*, and ſo forth. As to the practical part, including the duties which our religion requires, whether it was that it appeared more obvious, or of leſs conſequence, I cannot ſay, but it was very rarely and very ſlightly touched. The diſcourſes of ſuch people have often put me in mind of the clay with which children ſometimes divert themſelves. The very ſame maſs they at one time mould into the figure of a man, at another into that of a beaſt, at a third into the ſhape of a bird, and at a fourth into the appearance of a table or ſtool. But you are ſure of one thing, that whatever be the change on its external form, its ſubſtance is unalterably the ſame. Yet theſe people argue with an apparent plauſibility. Such a one explaining the character expreſſed in the words *pure in heart*, tells us that in order to underſtand it rightly, we muſt conſider it in its ſource, the ſanctifying operation of the Holy Spirit. The better to underſtand this, we ought to conſider our previous natural corruption. This brings us directly to original ſin, which makes it neceſſary to inquire into that original righteouſneſs whereof it is the privation. And this being implied in the expreſſion, *image of God*, leads us to the examination of the divine perfections. Theſe again are beſt illuſtrated by the effects, the works of creation and providence, and eſpecially the work of redemption.—I ſhall only ſay in general of this method, when introduced into the pulpit, that however acceptable it may be with *the many*, with whom ſound always goes much farther than ſenſe, and favourite words and phraſes to which their ears have been accuſtomed,

tomed, than the moſt judicious ſentiments, I know no ſurer method of rendering preaching utterly inefficacious and uninſtructive. To attempt every thing is the direct way to effect nothing. If (in each ſermon) you will go over every part, you muſt be ſuperficial in every part; you can examine no part to any uſeful purpoſe. What would you think of a profeſſor of anatomy, who ſhould run over all the organs, and limbs, and parts of the human body, external and internal, in every lecture, and think himſelf ſufficiently excuſed by ſaying, that there is a connection in all the parts? Or what would be your opinion of a lecturer in architecture, who, in every diſcourſe, diſcuſſed all the five orders, and did not leave a ſingle member or ornament in any one of them unnamed? From ſuch teachers could a reaſonable man expect to learn any thing but words? The head of the learner would, in conſequence of this extraordinary manner of teaching, very quickly be ſtuffed with technical terms and phraſes to which he could affix no definite ſignification. He might ſoon be made an accompliſhed pedant in theſe arts; but, to the end of the world, he would not in this way be rendered a proficient. And do we not ſee among the common people many ſuch pedants in divinity, who think themſelves wonderful ſcholars, becauſe they have got the knack of uttering, with great volubility, all the favourite phraſes, and often unmeaning cant, of a particular ſect or faction?" P. 441, &c.

ART. IV. *The Life of George Waſhington, Commander in Chief of the American Forces during the War which eſtabliſhed the Independence of his Country, and firſt Preſident of the United States. Compiled under the Inſpection of the Hon. Buſhrod Waſhington, from original Papers bequeathed to him by his deceaſed Relative. To which is prefixed, an Introduction, containing a compendious View of the Colonies planted by the Engliſh on the Continent of North America. By John Marſhall, Chief Juſtice of the United States, &c. &c.* 5 vols, Quarto, 7l. 17s. 6d. Ditto, Octavo, 2l. 12s. 6d. Phillips. 1804 to 1807.

PORTIONS of this work having been publiſhed in America at different periods, as ſuited the author, or the printer; and the ſame method having been purſued by the London bookſeller, we might have reviewed the volumes ſeparately as they appeared; but it ſeemed to us, that more advantage would be derived from conſidering the whole narrative together, than could be hoped from the examination of detached pieces; although the latter mode would have

have afforded a better opportunity of preſenting our reflections on each part, while it was moſt immediately the object of public attention.

This work may be conſidered rather as a general hiſtory of the American Republic, than as a mere life of Waſhington; for all the leading perſons in the memorable ſtruggle between the mother-country and the colonies, obtain an equal ſhare in the narrative, and other events are frequently deſcribed with more minuteneſs, than thoſe in which Waſhington himſelf was perſonally concerned.

The firſt volume contains an introductory hiſtory of the American continent, from its diſcovery, to the peace of Paris, drawn from Robertſon, Chalmers, and the particular hiſtorians of the different States. Without the merit of much novelty, it deſcribes every event of importance, and traces, with ſufficient minuteneſs and candour, the gradual ſettlement of the Britiſh colonies, their progreſs in arts, arms, commerce and legiſlation, and their continual bickerings with the mother-country, to whoſe laws and regulations a reluctant obedience was paid, and that only while reſiſtance was impracticable, or evaſion hopeleſs. This introduction contains a maſs of curious and intereſting matter. The account of the New England States, in particular, deſerves an attentive peruſal, as diſplaying the progreſs of that ſpirit, and the promulgation of thoſe principles which finally led to the ſeparation of the colonies from the parent ſtate.

We haſten to the principal ſubject of the work. The ſcanty account of the early life of Waſhington is here inſerted in the author's own words.

"George Waſhington, the third ſon of Auguſtine Waſhington, was born in Virginia, at Bridge's Creek, in the county of Weſtmoreland, on the 22d of February, 1732. He was the great grandſon of John Waſhington, a gentleman of very reſpectable family in the north of England, who had emigrated about the year 1657, and ſettled on the place where *young* Mr. Waſhington was born.

"Very early in life, the caſt of his genius diſcloſed itſelf. The war in which his country was then engaged againſt France and Spain, firſt *kindled thoſe latent ſparks* which afterwards blazed with ſuch ſplendour and advantage; and, at the age of fifteen, he urged ſo preſſingly to enter the Britiſh navy, that the place of midſhipman was obtained for him. The interference of a timid and affectionate mother ſuſpended, for a time, the commencement of his military courſe.

"He loſt his father at the age of ten years, and received what was denominated an Engliſh education; a term which excludes

cludes the acquiſition of other languages but our own. As his patrimonial eſtate was by no means conſiderable, his youth was employed in uſeful induſtry: and in the practice of his profeſſion as a ſurveyor, he had an opportunity of acquiring that information reſpecting vacant lands, and of forming thoſe opinions concerning their future value, which afterwards greatly contributed to the increaſe of his private fortune."

Such was the general opinion entertained of his capacity not merely in the valuation of "vacant lands," that, at the early age of nineteen, he was appointed one of the Adjutants-general of Virginia, when the encroachments of the French and their plans to circumſcribe the Britiſh colonies on the weſt, by connecting the Canadian dominions with Louiſiana, rendered it neceſſary to train the militia of the province for actual ſervice. Soon afterwards, he was ſelected by the governor Mr Dinwiddie for the oſtenſible purpoſe of remonſtrating againſt theſe incroachments, but probably with the real view of examining the ſtate of the country, and military arrangements of the enemy. He commenced the arduous journey, undertaken on this occaſion, in November, directed his route to Willis Creek the laſt Britiſh ſettlement, croſſed the Alleghany mountains, notwithſtanding the advanced ſeaſon of the year, and, examining the country with a military eye, "ſelected the forks of the Monongahela and Alleghany rivers, the place where Fort du Queſne, now Fort Pitt, was afterwards erected by the French, as an advantageous and commanding poſition, which it would be adviſeable to take poſſeſſion of and to fortify." From thence, after ſecuring the fidelity of the Indian chiefs, he aſcended the Alleghany, proceeded by French Creek to the head-quarters of the French commanding officer on Ohio, and delivered the commiſſion with which he was charged. "His journal, drawn up for the inſpection of Mr. Dinwiddie, was publiſhed, and generally conſidered as ſtrongly evincing the ſolidity of his judgment and the fortitude of his mind." This journal, beſide diſplaying proofs of firmneſs, perſeverance, and ſagacity unuſual at ſo early an age, diſplays a conſiderable degree of military knowledge.

The conduct of Waſhington during the war which enſued, is well known; we ſhall therefore only obſerve that he diſtinguiſhed his ſkill, courage, and enterpriſing ſpirit; improved his military and local knowledge; and rapidly roſe in the opinion of the Britiſh officers, and of his own countrymen. He was entruſted with the command of all the troops raiſed in his native province, and effected eſſen-

tia

tial improvements in the conſtitution of the militia; he ſuggeſted alſo various plans for the proſecution of the war, or defence of the frontier; and finally, he had the ſatisfaction to aſſiſt in the capture of Fort du Queſne, a poſt of which he had been the firſt to appreciate the importance, juſtly conſidering it as neceſſary for the ſecurity of the Britiſh ſettlements, againſt the hoſtile incurſions of the French and Indians.

During the war, he ſucceeded to the eſtate of Mount Vernon by the death of his brother. Being choſen as repreſentative for the county of Frederic, he quitted the army, and he ſoon afterwards eſpouſed "the widow of Mr. Curtis, a lady to whom he had been for ſome time ſtrongly attached, and who, to a large fortune and a fine perſon, added thoſe amiable accompliſhments which enſure domeſtic happineſs, and fill with ſilent, but unceaſing felicity, the quiet ſcenes of private life."

The author now haſtens to the opening of the great conflict in which Waſhington was ſo prominent an actor. He preſents us with a review of the controverſy relative to the right of taxation, written with moderation, and with more juſtice towards Great Britain than might perhaps have been expected from an American. We forbear to remark on the facts; but the reflections and avowals which occaſionally eſcape from this author, contribute to prove that this fatal controverſy was not cauſed by the temporary impulſe of reſentment or alarm, but by the machination of a few artful chiefs, who were animated with the republican ſpirit of their forefathers, and probably ſtimulated by ſome baſer motives of ſelf-intereſt. Theſe men ſeized every pretext to rouſe the paſſions of their countrymen, and gradually led them to revolt. They formed a regular ſyſtem to controul and direct the movements of the diſaffected, which, from New England, the focus of oppoſition, was rapidly extended into the other provinces, by the eſtabliſhment of committees of correſpondence; and they exerciſed a more dreaded power than the civil magiſtrate, by denouncing thoſe who were inclined to peace and moderation, as enemies to their country. Hence aroſe the non-importation agreements, hence that apparent unanimity and concert which animated a people ſo diſcordant in intereſts, principles, and character; and that regularity and conſiſtency with which the means of reſiſtance were planned. By the operation of this ſyſtem were the chiefs enabled to repreſs the natural affection which the majority of the people bore towards the mother-country; to baffle every attempt at reconciliation, and finally to force

their countrymen into open rebellion, under the ſpecious pretext of defending their natural rights and liberties. From the ſituation of the country and the neceſſity of maintaining the colour of loyalty and moderation, their means were, in moſt inſtances, inadequate to their ends; but the promptitude with which the Britiſh troops were checked in the expedition againſt Lexington, the ſubſequent blockade of Charles-town and Boſton, and the bold deſign againſt Canada, are cogent proofs that their hoſtile deſigns were matured by long premeditation, as their execution was diſtinguiſhed by vigour, ſkill, and deciſion.

The events of the American war have been too often recorded, and are too generally known, to excite much intereſt in the repetition, unleſs ſome new documents, tending to explain a myſtery, or develope ſome ſecret and unſuſpected ſpring of conduct could be brought to light. Some ſuch diſcovery might have been expected from the biographer of Waſhington, profeſſing to write under the inſpection of a near relation of the ſubject of his memoirs, and to be furniſhed with original papers bequeathed to that relative by the General. In theſe volumes, however, little of peculiar information appears; they who retain the narratives of preceding writers, can learn nothing from Mr. Juſtice Marſhall. The lover of hiſtoric truth will not often be ſhocked by groſs fiction; and the moſt zealous advocate for impartiality will not be ſurpriſed, even if he ſhould be ſomewhat offended, at the colour given by Mr. Marſhall to ſome equivocal, and ſome worſe than equivocal, acts of his countrymen. One of the moſt glaring ſpecimens of his want of the virtue which flows from impartiality, is the cool and indifferent manner in which he mentions the groſs violation of faith of which the Americans were guilty, in the firſt public treaty they ever made, the convention of Saratoga. He notices, indeed, the violation of that compact, and records the futile pretexts advanced by Congreſs on the occaſion; but he mentions them without expreſſions of diſapprobation, neither juſtifying nor condemning, apparently conſidering them as the baſis of the national ſyſtem of public morality, too well known to need explanation, too ſtrongly ſanctioned to require diſcuſſion.

We ſhall not detain the reader by further obſervations on this narrative of the American war, except to notice two particulars. One is, that toward the cloſe of it, in May 1781, General Waſhington began a military journal; the author laments, and ſo muſt every one who juſtly eſtimates

the value of authentic narration, that it was not commenced at a more early period. The other fact perfectly acquits Sir Henry Clinton from all blame for not ſending reinforcements to Lord Cornwallis, before his unfortunate and inglorious ſurrender at York-town. This author proves that the original intent of the American and French commanders was to have made an attempt againſt Clinton, which would have required all his force to repel; that the determination was ſuddenly and accidentally changed, and that afterward it was not poſſible that Sir Henry Clinton ſhould aſſiſt his fellow-commander.

If the narrative of the American war, and the hiſtorical introduction which precedes it, can be juſtly cenſured as deficient in novelty and intereſt, the account of Waſhington's life, and of the affairs of America which follows, is by no means open to the ſame objection. In this diviſion of the work, we ſee a nation which had ſuddenly aſſumed independence, forming for itſelf a character; and obſerve with regret the few virtues which the revolutionary war had called into exiſtence, withering and fading on the return of peace. They who flattered themſelves that the ſtruggle which ſeparated the thirteen provinces from the mother-country had its origin in ſentiments of freedom, juſtice, and honour, muſt have been ſeverely mortified when they found, inſtead of thoſe qualities, nothing but ſelfiſhneſs, jealouſy, and ingratitude. The account of tranſactions ſubſequent to the peace, which is contained in this Life of Waſhington, is not new, but it is more intereſting than the narrative which preceded; becauſe the facts have not before been collected in ſo regular a detail, and therefore this work forms the firſt ſpecimen of a hiſtory of America in the ſtate of independence.

On the concluſion of the war, the joy of the people was diſplayed in general acclamations, and a profuſion of homage to the warrior who had conducted their affairs to a criſis ſo unexpectedly favourable; and he avoided giving offence to the irritable temper of his republican countrymen, by ſtedfaſtly refuſing every pecuniary compenſation for his ſervices, by whomſoever tendered, or howſoever diſguiſed. Soon, however, he had reaſon to feel the difficulty of eſcaping cenſure and ſuſpicion, even among thoſe whom a ſenſe of his great ſervices ought to have prevented from expreſſing or feeling any ſuch ſentiments. The firſt public mortification he received, aroſe from the eſtabliſhment of a ſociety calculated to maintain friendſhip and eſteem, among the officers who had been engaged in the laſt war, and their deſcendants; to be called "the Society of Cincinnati."

"This

"This idea," Mr. Marſhall ſays, "was ſuggeſted by General Knox, and matured in a meeting compoſed of the Generals, and of deputies from the regiments, at which Major General the Baron Steuben preſided. An agreement was then entered into, by which the officers were to conſtitute themſelves into one ſociety of friends, to endure as long as they ſhould endure, or any of their eldeſt male poſterity; and in failure therefore, any collateral branches who might be judged worthy of becoming its ſupporters and members, were to be admitted into it. Individuals of the reſpective States, diſtinguiſhed for their patriotiſm and abilities, might be admitted as honorary members for life, provided their numbers ſhould at no time exceed a ratio of one to four. The ſociety was to be deſignated by a medal of gold, repreſenting the American Eagle, bearing on its breaſt the devices of the order, which was to be ſuſpended by a deep blue ribbon, edged with white, deſcriptive of the Union of America and France.

"To the miniſters who had repreſented his Moſt Chriſtian Majeſty at Philadelphia, to the Admirals who had commanded in the American ſeas, to the Count de Rochambeau, and the Generals and Colonels of the French troops who had ſerved in the United States, the inſignia of the order were to be preſented; and they were to be invited to conſider themſelves as members of the ſociety, at the head of which the Commander in Chief was reſpectfully ſolicited to place his name. An inceſſant attention, on the part of the members, to the preſervation of the exalted rights and liberties of human nature, for which they had fought and bled, and an unalterable determination to promote and cheriſh, between the reſpective States, union and national honour, were declared to be the immutable principles of the Society; and its objects were to perpetuate the remembrance of the American revolution, as well as cordial affection and the ſpirit of brotherly kindneſs among the officers; and to extend acts of beneficence to thoſe officers and their families whoſe ſituation might require aſſiſtance. To give effect to the charitable object of the inſtitution, a common fund was to be created, by the depoſit of one month's pay on the part of every officer becoming a member; the product of which fund, after defraying certain neceſſary charges, was to be ſacredly appropriated to this humane purpoſe.

"The military gentlemen of each State were to conſtitute a diſtinct ſociety, deputies from which were to aſſemble triennially, in order to form a general meeting for the regulation of general concerns.

"Without experiencing any open oppoſition, this inſtitution was carried into complete effect; and its honours, eſpecially by the foreign officers, were ſought with great avidity. But, ſoon after it was organized, thoſe jealouſies, which in its firſt moments had been concealed, burſt forth into open view.

"In October 1783, a pamphlet was publiſhed by Mr. Burk, of South Carolina, for the purpoſe of rouſing the apprehenſions of the public, and of directing its reſentments againſt the ſociety. Perceiving, in the Cincinnati, the foundation of an hereditary order, whoſe baſe, from aſſociating with the military and the chiefs of the powerful families in each State, would acquire a degree of ſolidity and ſtrength, admitting of any ſuperſtructure; he pourtrayed in that fervid and infectious language, which is the genuine offspring of paſſion, the dangers to reſult from the fabric which would be erected on it. The miniſters of the United States, too, in Europe, and the political theoriſts, who caſt their eyes towards the weſt for ſupport to favourite ſyſtems, having the privileged orders conſtantly in view, were loud in their condemnations of an inſtitution from which a race of nobles was expected to ſpring. Throughout every ſtate the alarm was ſpread, and a high degree of jealouſy pervaded the maſs of the people. In Maſſachuſets the ſubject was even taken up by the legiſlature, and it was well underſtood that, in Congreſs, the ſociety was viewed with ſecret diſapprobation."

The ſentiments of hoſtility to the new aſſociation did actually extend to Congreſs, and Waſhington was obliged to evade the effect of public miſtruſt by altering the conſtitution of the Society, and limiting it to the then exiſting members.

Mr. Marſhall diſplays much judgment and information in detailing the diſputes between his countrymen and the American Indians, and the jealouſy which began to be felt againſt England, as well on the unfounded ſurmiſe that ſhe abetted the ſavages in their hoſtilities againſt the United States, as on account of the wiſe and ſpirited determination of the Britiſh government not to relax the wiſe and beneficial ſyſtem of her navigation laws. The queſtion on the latter ſubject was indeed one which required great wiſdom and much preciſe, methodical knowledge to determine rightly. The United States of America had ſo long been Britiſh colonies, and the people had ſo long been conſidered as Britiſh ſubjects, that probably they themſelves were not aware of the vaſt radical change in their relations with England, which muſt reſult from the acknowledgment of their independence, and from their being placed in the poſition of mere foreigners. Britiſh ſtateſmen were divided and confuſed in their opinions on this point; and attempts were made to diſtinguiſh between independent America and other foreign, ſovereign, independent powers. Lord Sheffield, through the medium of the preſs, contributed moſt eſſentially to remove this dangerous illuſion; and the preſent Earl of Liverpool ſupporting a ſimilar mode of argument, ſwayed the cabinet to adopt a juſt and dignified ſyſtem, conſiſtent with general rules, and refuſing

ſuſing to the Americans the incompatible benefits which would have reſulted from an union of the rights belonging to the ſtation they had renounced, with thoſe ariſing from that which they had aſſumed. The determination was offenſive to the Americans, but any other would have been at once injurious and degrading to England.

America was alſo in a ſtate of commotion and uneaſineſs from other cauſes; an unpaid army, a diſſatisfied and turbulent people, an unliquidated debt, and an unſettled government, made independence appear rather a curſe than a bleſſing; and Waſhington, after long deploring the ſtate of his country, was reluctantly induced to quit his retirement, and ſtruggle for its preſervation, not as General of an army, but as Preſident of a Convention, to which only twelve of the States ſent Deputies, who deliberated with cloſed doors, and finally framed a Conſtitution, which was to be ſubmitted to the reviſion of a Congreſs. Of this body too, Waſhington, with great reluctance, allowed himſelf to be appointed the head; and in this reſpect there is no reaſon to believe that his conduct was diſgraced by inſincerity or affectation.

"To thoſe," Mr. Marſhall obſerves, "who attribute human action, in every caſe, to the motives which moſt uſually guide the human mind, it will appear ſcarcely poſſible that the ſupreme magiſtracy could poſſeſs no charms for a man long accuſtomed to command others, and that ambition had no ſhare in tempting the hero of the American revolution to tread once more the paths of public life. Yet, if his communication to friends, to whom he unboſomed the inmoſt ſentiments of his ſoul, be inſpected, it will be difficult for any to reſiſt the conviction, that the ſtruggle produced by the occaſion was unaffected, and that, in accepting the preſidency of the United States, no private paſſion was gratified; but the victory over a decided predilection for private life was obtained by a ſenſe of duty, and a deep conviction of his obligations to his country."

In further proof that this repugnance was genuine, the author cites the following paſſage in one of Waſhington's letters to General Knox.

"I feel for thoſe members of the new congreſs, who hitherto have given an unavailing attendance at the theatre of action.—For myſelf, the delay may be compared to a reprieve; for, in confidence I tell *you* (with the *world* it would obtain *little credit*), that my movements to the chair of government will be accompanied by feelings not unlike thoſe of a culprit who is going to the place of his execution; ſo unwilling am I, in the evening of

a life nearly conſumed in public cares, to quit a peaceful abode for an ocean of difficulties; without that competency of political ſkill, abilities, and inclination, which are neceſſary to manage the helm.—I am ſenſible that I am embarking the voice of the people and a good name of my own, on this voyage; but what returns will be made for them, heaven alone can foretel.—Integrity and firmneſs are all I can promiſe; theſe, be the voyage long or ſhort, ſhall never forſake me, although I may be deſerted by all men; for, of the conſolations which are to be derived from theſe, under any circumſtances, the world cannot deprive me."

Conſidering the events of late years, it is impoſſible to refrain from expreſſing a high admiration of Waſhington's character at this period. The acknowledged preſerver of his country, the founder of its independence, and by general ſolicitation placed at the head of its government; attended, wherever he appeared, by popular applauſe, and the ſincere and heartfelt devotion of his countrymen, none of theſe circumſtances could make him deviate, for a moment, from the level he had determined to maintain; in his whole government no ſtain of avarice or ſelfiſhneſs, or even of an undue deſire to prefer his own family can be found; nor is there, in his whole conduct, one inſtance of his aſſuming or affecting any perſonal diſtinction, as peculiarly due to himſelf. When public property was, in a ſudden and irreſiſtible manner, preſented to him, he refuſed to hold it, but as truſtee for the public; and his ſelf-denial in the exerciſe and diſplay of the power intruſted to him, forms almoſt a ſingular inſtance in the hiſtory of man. Yet Waſhington did not enjoy his authority without oppoſition, or even without inſult. His expences were criticized with the coarſe malignity of factious jealouſy; and the levees which he thought it neceſſary to eſtabliſh, for the purpoſe of facilitating intercourſe with foreign miniſters, were groſsly calumniated, as imitations of the regal ſtyle, unfit for the chief magiſtrate of a republic, and deſigned to accuſtom the American people to the pomp and manners of European courts.

But if this ſpirit of oppoſition was galling to the Preſident before the French revolution, it aſſumed, after that event, a far more atrocious and rancorous character. The detail of events from this period, to the death of Waſhington, forms by far the moſt intereſting part of theſe volumes; it is made with judgment, accuracy, and impartiality, and is peculiarly intereſting to thoſe Engliſh readers who wiſh to be correctly informed of the ſentiments and proceedings of the American government and people in this new and difficult criſis, and to eſtimate rightly the grounds of thoſe

actions

actions which have ſo much embarraſſed the intercourſe between this country and her late colonies.

In the firſt ſtage of the French revolution, that event was in no part of the globe contemplated, Mr. Marſhall obſerves, with more intereſt than in America. The influence it would have on the affairs of the world was not then diſtinctly foreſeen; and the philanthropiſt, without becoming a political partizan, rejoiced in the event. On this ſubject, therefore, there exiſted in the public mind but one ſentiment. But the miniſter ſent by the French revolutionary government was not ſatisfied with general good-will toward his country; he was directed to require particular diſtinction, and a preference before other nations. For this purpoſe, he demanded, as a regulation, in matters of official intercourſe, that the communication between himſelf and the Preſident ſhould be direct, without the intervention of the ſecretary of ſtate, an innovation which Waſhington conſidered himſelf bound to reſiſt. The tranſaction, at the time was little known, and leſs regarded, but the French government, and its emiſſaries, afterwards felt emboldened to make greater demands on the complaiſance of America.

The progreſs of the French revolution, and the political ferments it occaſioned, produced a ſchiſm in the American cabinet, where Mr. Jefferſon headed a party in oppoſition to Waſhington; and as he and his adherents, were warmly attached to the cauſe of the French republic, they reproached the Preſident, though certainly without reaſon, for being too much devoted to the intereſt of Great Britain.

Waſhington vainly endeavoured to reconcile theſe parties, or to abate their rancour. The furious advocates of the moſt wild doctrines and inhuman proceedings in France had numerous advocates in America; ſome commercial diſputes with England, much exaggerated and miſrepreſented, were made topics of loud and virulent abuſe, and at the diſſolution of Congreſs, in March 1793, the members ſeparated with obvious ſymptoms of extreme irritation. When war was declared by France againſt Great Britain and Holland, the intelligence increaſed the ferment already ſo ſtrongly felt in America.

"This event," the author obſerves, "ſeemed to reſtore full vivacity to a flame which a peace of ten years had not been able to extinguiſh. The prejudices againſt Great Britain, which had taken deep root during the war of the revolution, appeared to derive freſh vigour from recent events; and by a great proportion of the American people, it was deemed almoſt criminal to remain unconcerned ſpectators of a conflict between their ancient enemy

and republican France. The feeling upon *this occaſion* was almoſt univerſal."

Under the influence, however of the Preſident, a proclamation of neutrality was iſſued, and to the adherence of the American government to the ſyſtem thus publicly adopted, the author aſcribes in a great meaſure, the proſperity of the country. This adherence was not however to be maintained without enduring many of thoſe acts of inſolence and violence which France, ſince the revolution, has never heſitated to uſe againſt thoſe nations which ſhe conſidered not ſufficiently pliant to her views. A memorable ſpecimen is the behaviour of the ambaſſador Genet, which Mr. Marſhall thus relates.

"The citizen Genet, a gentleman of conſiderable talents, and of an ardent temper, who had been employed during the exiſtence of the monarchy, firſt as a ſub-clerk in one of the bureaus, and afterwards as chargé-de-affairs in Ruſſia, was ſelected for this purpoſe.

"The letters he brought to the executive of the United States, and his inſtructions, which he occaſionally communicated, wore an aſpect in a high degree flattering to the nation, and decently reſpectful to its government. But M. Genet was alſo furniſhed with private inſtructions, which the courſe of ſubſequent events tempted him to publiſh. Theſe indicate that, if the American executive ſhould not be found ſufficiently compliant with the views of France, the reſolution had been taken to employ with the people of the United States the ſame policy which was ſo ſucceſsfully uſed with thoſe of Europe; and thus to effect an object which legitimate negociations with the conſtituted authorities might fail to accompliſh.

"M. Genet poſſeſſed many qualities which were peculiarly adapted to the objects of his miſſion; but he ſeems to have been betrayed by the flattering reception he experienced, and by the univerſal fervour expreſſed for his republic, into a too ſpeedy diſcloſure of his intentions.

"The day ſucceeding his arrival, he received congratulatory addreſſes from particular ſocieties, and from the citizens of Philadelphia, who waited on him in a body, in which they expreſſed their fervent gratitude for the 'zealous and diſintereſted aids,' which the French people had furniſhed to America; unbounded exultation at the ſucceſs with which their arms had been crowned; and a poſitive conviction, that on the eſtabliſhment of the republic depended the ſafety of the United States. The anſwers to theſe addreſſes were well calculated to preſerve the idea of a complete fraternity between the two nations, and that their intereſts were abſolutely identified."

The

The Britiſh miniſter to the United States, naturally and juſtly complained of the attempt of Genet to exerciſe rights of ſovereignty in America, and thus convert that apparently and profeſſedly neutral country, into a mere inſtrument of hoſtility, to be wielded by France againſt thoſe powers with which ſhe might be at war. The government of the United States ſlowly inveſtigated the facts firſt complained of, and others which ſubſequently aroſe, and the ſchiſm which had before manifeſted itſelf in the cabinet was here more conſpicuous; the ſecretary of the treaſury, and the ſecretary of ſtate, giving oppoſite advice. The deciſion was contrary to the wiſhes of Genet, whoſe complaints on the occaſion were loud and inſolent, and he was not without the ſupport moſt relied on by the agents of France, that of clubs and political ſocieties.

"The principles and opinions of Genet," Mr. Marſhall obſerves, "derived conſiderable aid from the labours and intrigues of certain ſocieties, who had conſtituted themſelves the guardians of American liberty.

"That attention to the conduct of the legitimate authorities which is eſſential in balanced governments, and which, guided by an enlightened patriotiſm, may exert a beneficial influence over the meaſures of thoſe who are entruſted with the powers of the nation, had, in ſome few inſtances, ſo miſconceived the manner in which it might ſafely be employed, that temporary and detached clubs of citizens had occaſionally been formed in different parts of the United States, for the avowed purpoſe of watching the conduct of their rulers. After the adoption of the conſtitution, ſome ſlight uſe was made by its enemies of this weapon; and in the German republican ſociety, particularly, many of the moſt ſtrenuous opponents of the adminiſtration were collected.

"By the French revolution, the force and power of theſe inſtitutions had been fully developed; and their efficacy in proſtrating exiſting eſtabliſhments had been clearly aſcertained. The increaſed influence which they derived from correſponding with each other, and thereby acting in concert, had been unequivocably demonſtrated; and ſoon after the arrival of M. Genet, a democratic ſociety was formed in Philadelphia, which ſeems to have taken for its model the jacobin club of Paris. An anxious ſolicitude for the preſervation of freedom, the very exiſtence of which was menaced by an 'European confederacy, tranſcendant in power, and unparalleled in iniquity;' which was endangered alſo by 'the pride of wealth and arrogance of power' diſplayed within the United States was the motive aſſigned for the aſſociation. 'A conſtant circulation of uſeful information, and a liberal communication of republican ſentiments, were thought to be the beſt antidotes to any political poiſon with which the vital principles of

of civil liberty might be attacked :' and to give the more extenſive operation to their labours, a correſponding committee was appointed, through whom they would communicate with other ſocieties that might be eſtabliſhed on ſimilar principles throughout the United States.

" Faithful to their ſuppoſed founder, and true to the real objects of their aſſociation, theſe ſocieties continued, during the term of their political exiſtence, to be the reſolute champions of all the encroachments attempted by the agents of the French republic on the government of the United States, and the ſteady defamers of the views and meaſures of the American executive."

Certain of the co-operations of theſe ſocieties, and the perſons attached to the ſyſtem they ſupported, Genet did not heſitate to treat the American Government with unreſtrained inſolence, threatening, in expreſs terms, " to appeal from the Preſident to the people." Perhaps in this criſis, all the prudence of Waſhington could not have prevented war, attended with revolutionary attempts in America itſelf, had not the change of government in France, which followed the overthrow of Robertſpierre, occaſioned the recal of the jacobin ambaſſador. The danger of both ſeems indeed to have been very imminent, according to the candid and judicious ſtatement of this author.

" That the war with Britain," he ſays, " during the continuance of the paſſionate and almoſt idolatrous devotion of a great majority of the people for the French republic, would throw America ſo completely into the arms of France, as to leave her no longer miſtreſs of her own conduct, was not the only fear which the temper of the day ſuggeſted. That the ſpirit which triumphed in that nation, and deluged it with the blood of its revolutionary champions, might croſs the Atlantic, and deſolate the hitherto ſafe and peaceful dwellings of the American people, was an apprehenſion not ſo entirely unſupported by appearances as to be pronounced chimerical. With a blind infatuation, which treated reaſon as criminal, immenſe numbers applauded a furious deſpotiſm, trampling on every right, and ſporting with human life, as the eſſence of liberty ; and the few who conceived freedom to be a plant which did not flouriſh the better for being nouriſhed with human blood, and who ventured to diſapprove the ravages of the guillotine, were execrated as the tools of the coaleſced deſpots, and as perſons, who, to weaken the affection of America for France, became the calumniators of that republic. Already had an imitative ſpirit, captivated with the ſplendour, but copying the errors of a great nation, reared up, in every part of the continent, ſelf-created correſponding ſocieties, who claiming to be the people, aſſumed a controul over the conſtituted authorities, and were looſening the bands of government.

Already

Already were the mountain, and a revolutionary tribunal favourite toaſts; and already were principles familiarly proclaimed, which in France, had been the precurſors of that tremendous and ſavage deſpotiſm, which in the name of the people, and by the inſtrumentality of affiliated ſocieties, had ſpread its terrific ſway over that fine country, and had threatened to extirpate all that was wiſe and virtuous. That a great majority of thoſe ſtateſmen who conducted the oppoſition would deprecate ſuch a reſult, furniſhed no ſecurity againſt it. When the phyſical force of a nation uſurps the place of its wiſdom, thoſe who have produced ſuch a ſtate of things, do not always retain the power of controuling it."

In all theſe proceedings, the Preſident is diſcerned only in the acts of government; his peculiar ſentiments and perſonal influence are little obſerve; a circumſtance favourable to his character, but diſadvantageous to the biographer. But where the ſeparate or perſonal acts of Waſhington are conſpicuous, they are always honourable to him, a ſtrong inſtance of which is afforded in his anxious interference in behalf of La Fayette, a perſon to whom, whatever opinions may be entertained of him in Europe, America certainly owed the higheſt obligations. The appeal of Waſhington in his behalf was far more natural and juſtifiable than that which ſome members of parliament wiſhed the Britiſh government to make.

As Waſhington never appears to have deſired power, but for the public good, he enjoyed the great advantage of placing his character in this reſpect beyond the reach of diſpute, by a voluntary reſignation of his pretenſions to office, ſome time before his death. In this voluntary retreat, it does not appear that he ever degraded his high character. He never looked back with regret to the dignities he had quitted, nor did he aſſume a ſtately ſullenneſs, the counterfeit of philoſophical elevation. He continued to adviſe thoſe who took a ſhare in public affairs, and his influence is ſtated to have been beneficially employed, in the arrangement of the diſputes which prevailed between America and France, at the period when the miniſter of the executive directory inſolently demanded a large ſum of money as an indiſpenſably preliminary to any negociation.

Waſhington's death was ſudden. On Friday the 13th of December [1799], while attending to ſome improvements upon his eſtate; he was expoſed to a light rain, by which his neck and hair became wet. Unapprehenſive of danger from this circumſtance, he paſſed the afternoon in his uſual manner; but in the night he was ſeized with an inflammatory

affection of the windpipe. The diſeaſe increaſed with a violent ague, accompanied with ſome pain in the upper and fore part of the throat; a ſenſe of ſtricture in the ſame part, a cough, and a difficult, rather than a painful deglutition, which were ſoon ſucceeded by a fever, and a quick and laborious reſpiration. Believing blood-letting to be neceſſary, he procured a bleeder, who took from his arm ten or twelve ounces of blood; but he would not permit a meſſenger to be diſpatched for his family phyſician until the appearance of day. About eleven in the morning, doctor Craik arrived, and perceiving the extreme danger of the caſe, requeſted that two conſulting phyſicians ſhould be immediately ſent for. The utmoſt exertions of medical ſkill were applied in vain. The powers of life were manifeſtly yielding to the force of the diſorder: ſpeaking, which was painful from the beginning, became almoſt impracticable: reſpiration became more and more contracted and imperfect, till half paſt eleven on Saturday night, when retaining the full poſſeſſion of his intellect, he expired without a ſtruggle. So ſhort was his illneſs, that, at the ſeat of government, the intelligence of his death preceded that of his indiſpoſition. It was firſt communicated by a paſſenger in the ſtage to an acquaintance whom he met in the ſtreet, and the report quickly reached the Rrepreſentatives, which was then in ſeſſion. The utmoſt diſmay and affliction were diſplayed for a few minutes; after which a member ſtated, in his place, the melancholy information which had been received. This information, he ſaid, was not certain, but there was too much reaſon to believe it true.

"After receiving intelligence," he added, "of a national calamity ſo heavy and afflicting, the houſe of repreſentatives can be but ill fitted for buſineſs." He therefore moved an adjournment. Both houſes adjourned till the next day.

The ſolemnity of the firſt impreſſion produced many high encomiums from the members of the legiſlature; a joint committee was appointed to conſider on the moſt ſuitable manner of paying honour to the memory of the MAN, firſt in war, firſt in peace, and firſt in the hearts of his fellow-citizens; a general mourning was ordered; a ſplendid funeral oration pronounced; and a marble monument was voted to perpetuate his memory. All this, enthuſiaſm and gratitude could effect, but here envy and jealouſy reſumed their reign. A party exiſted in America capable of teſtifying joy at the retreat of Waſhington from office; the ſame men have ſuc-

ceeded

ceeded in preventing the accomplishment of the purposed national act of celebration.

"The monument," Mr. Marshall says, "has not been erected. That the great events of the political as well as military life of General Washington should be commemorated, could not be pleasing to those who had condemned, and who continued to condemn, the whole course of his administration. This resolution, therefore, although it passed unanimously, had many enemies. That party which had long constituted the opposition, and which, though the minority for the moment, nearly divided the house of representatives, declared its preference for the equestrian statue which had been voted by congress at the close of the war. The division between a statue and a monument was so nearly equal, that the sessions passed away without an appropriation for either. The public feelings soon subsided, and those who possessed the ascendancy over the public sentiment, employed their influence to draw odium on the men who favoured a monument; to represent that measure as a part of a general system to waste the public money; and to impress the idea, that the only proper monument to the memory of a meritorious citizen, was that which the people would erect in their affections."

Mr. Marshall concludes with a character of Washington, drawn at great length, and in terms of warm, and generally of merited applause.

Considering the sphere in which Washington acted, it may appear surprising, that even he, the first character in his country, should be commemorated in five bulky volumes. Much of the matter certainly does not exclusively belong to the life of this general, but it seems to us to be not improperly connected with it. In writing the life of him whose efforts most materially contributed to establish the United States of America among independent nations, it was natural and not unnecessary, to give a review of the previous state of the country. From the period when Washington appeared conspicuously on the scene, his agency was so important and commanding, that no satisfactory narrative of his life could be made, without giving an ample view of all the public affairs with which he was connected. It may be said that the same reasons would apply to the lives of many other persons who appeared in the American revolution, or were conspicuous in the country, before or since that event. With equal force they could not be applied, and even if they could, it would be too much to say that Mr. Marshall must omit matter necessary to his subject, because others may find it useful in treating on theirs. But, with every inclination to refrain from censure on this score,

we

we muſt confeſs that the details in the firſt four volumes want intereſt, in proportion as they want novelty. As the author had no excluſive ſtores of information, he might, without injury to any one (his bookſeller not excepted), have compreſſed his narration into a much ſmaller compaſs. The fifth volume is the moſt intereſting, but even that might have been advantageouſly abridged.

In the writings of Americans we have often diſcovered deviations from the purity of the Engliſh idiom, which we have been more diſpoſed to cenſure than to wonder at. The common ſpeech of the United States has departed very conſiderably from the ſtandard adopted in England, and in this caſe, it is not to be expected that writers, however cautious, will maintain a ſtrict purity. Mr. Marſhall deviates occaſionally, but not groſsly, and his compoſition, on the whole, although not of a high claſs, is creditable to him as a ſcholar. A great and ſtriking defect in the book, is the want of dates, which frequently renders it neceſſary to pauſe, and ſometimes even to refer to other authorities, before the narrative can be clearly underſtood.

ART. V. *The Hiſtory and Antiquities of the County of Leiceſter. By John Nichols, F.S.A. &c.*

(Concluded from p. 141.)

AS this volume is already become remarkably ſcarce on account of the accident which we deſcribed and lamented in a preceding number, we may well be excuſed expatiating a little further upon its contents. Indeed theſe contents render it a matter of common juſtice to do this, for perhaps there is not an example of any county hiſtory which communicates ſuch various and circumſtantial deſcriptions of perſons, places, and things. Perhaps there may be ſome who may object to this minuteneſs of detail; but ſuch will not be found among thoſe for whoſe uſe and information the work has principally been compiled, namely, the inhabitants of Leiceſterſhire, or thoſe who have intereſt, connection, or property in that county.

The firſt pariſh which meets us after the general account of the contents, which we have before given, is Arnſby, where, among other matters of entertainment, the following whimſical anecdote is related.

"In

"In this town is a congregation of Proteſtant Diſſenters, of the denomination of *Old Particular Baptiſts*, under a peculiar endowment; which the following advertiſement, dated Sept. 25, 1757, will explain:

"This is to give notice, that there is now wanted at Arnſby, a Miniſter or Paſtor for the ſociety of people there, called *The Old Particular Baptiſts* *. Any ſingle perſon of a good reputation, and is ſound in the fundamental and eſſential parts of the Goſpel, and falls in with and maintains the Articles, as the ſame are ſet forth by the Society, and ſtand in the Church-book, as a rule for the Society in faith and practice; and were particularly handed and recommended by Mr. Benjamin Winckles, heretofore of Arnſby aforeſaid, deceaſed, and is approved of by the truſtees of the ſaid Benjamin Winckles, ſhall have the rents, iſſues, or profits, of the eſtate left by the ſaid Benjamin Winckles, at Arnſby aforeſaid, paid unto him, as the ſame becomes due, by me, W. Hacket." P. 12.

In our progreſs we were very agreeably amuſed and detained by the deſcription of the pariſh of Claybrook, from which, as it is drawn up with a maſterly hand, and contains much curious animadverſion, we ſhall be juſtified in giving a more copious extract.

"With regard to manners and cuſtoms, and peculiarities of phraſeology, there are very few in this pariſh, excepting ſuch as are applicable to a conſiderable part of the county. I ſhall now throw together the obſervations I have made on thoſe heads.

"There is one circumſtance which cannot eſcape the notice of the moſt caſual obſerver; and that is, the hoſpitality and urbanity which prevail among the yeomanry in this neighbourhood. There

---

* "The Baptiſts are divided into the *General*, who are Arminians; and *Particular*, who are Calviniſts. Some of both claſſes allow *mixed communicants*; by which is underſtood, that thoſe who have not been baptized by *immerſion* on the profeſſion of their faith (but in their infancy which *they* themſelves deem *valid*), may ſit down at the Lord's table along with thoſe who have been thus baptized." Evans's Sketch of the Denominations of the Chriſtian World, p. 142.—By a pamphlet, intituled, "The Minutes of an Aſſociation of *General Baptiſts*, held at Leiceſter the 26th and 27th days of April 1786," it appears that they had then only 31 places of worſhip in this kingdom; that the total number of their members was 2357 (an increaſe of 57 in that year); and that five of their chapels was in this county; at Burton, 147 members; Donington, 74; Hinckley, 101; Kegworth, 109; and Loughborough 260. At Melbourn alſo, on the edge of this county, there were 245 members."

is a great portion of good ſenſe and public ſpirit among them; and we may add, that they have all the ſubſtantial comforts of life within themſelves, and have no reaſon to envy

'the ſoil that lies
In ten degrees of more indulgent ſkies.'

"The people of this neighbourhood are much attached to the celebration of wakes; and, on the annual return of thoſe feſtivals, *the conſins* aſſemble from all quarters, fill the church on Sunday, and celebrate Monday with feaſting, with muſic, and with dancing. The ſpirit of old Engliſh hoſpitality is conſpicuous among the farmers on theſe occaſions; but, with the lower ſort of people, eſpecially in manufacturing villages, the return of the wake never fails to produce a week, at leaſt, of idleneſs, intoxication, and riot. Theſe and other abuſes, by which thoſe feſtivals are ſo groſsly perverted from the original end of their inſtitution, render it highly deſirable to all the friends of order, of decency, and of religion, that they were totally ſuppreſſed.

"*Calf-running* is practiſed both in this county and in Rutland; and on *Plow Monday*, the ruſticks draw their *plough bullocks*, adorned with ribbons and all the trappings of paper finery, through the ſeveral villages and market towns. On Plow Monday alſo is an annual diſplay of Morris-dancers at Claybrook, who come from the neighbouring villages of Sapcote and Sharnford.

"The old cuſtom of ringing curfew, which is ſtill kept up at Claybrook, has probably obtained without intermiſſion ſince the days of the Norman Conqueror.

"On Shrove Tueſday a bell rings at noon, which is meant as a ſignal for the people to begin frying their pancakes; nor muſt I omit to obſerve, that by many of the pariſhioners due reſpect is paid to Palm Sunday, which is here called *Mothering Sunday*.

"The dialect of the common people, though broad, is ſufficiently plain and intelligible. They have a ſtrong propenſity to aſpirate their words; the letter *H* comes in almoſt on every occaſion where it ought not, and is as frequently omitted where it ought to come in. The words *fine*, *mine*, and ſuch like, are pronounced as if they were ſpelt *foine*, *moine*; *place*, *face*, &c. as if they were ſpelt *pleace*, *feace*; and in the plural ſometimes, you hear *placean*; *cloſen*, for *cloſes*; and many other words in the ſame ſtyle of Saxon termination. The words *there* and *where* are generally pronounced thus, *theere*, *wheere*; the words *mercy*, *deſerve*, &c. thus, *marcy*, *deſarve*. The following peculiarities of pronunciation are likewiſe obſervable; *uz*, ſtrongly aſpirated, for *us*, *war* for *was*, *meed* for *maid*, *faither* for *father*, *e'cry* for *every*, *brig* for *bridge*, *thurrough* for *furrow*, *hawf* for *half*, cart-*rit* for *rut*, *maleſactory* for *manufactory*, *inactious* for *anxious*. The words *myſen* and *himſen* are ſometimes uſed inſtead of *myſelf* and *himſelf*; the word *Shack* is uſed to denote an idle, worthleſs vagabond; and the word *Rip*, one who is very profane. The following are

5 inſtances

inſtances of provincialiſm, where the words are entirely different. *Butty*, a fellow ſervant, or labourer; thus it is ſaid, "One butty's wi' t'other." To *crack*, to boaſt. *Fog*, dead graſs. *Frem*, plump, or thriving; thus they ſay, "a frem child," "frem graſs;" and *Framland* is the name of one of the hundreds of the county. *Gorze*, or *Goſt*, furze. *Living*, farm; *Paſſer*, gimlet. *Peert*, lively and well. *Ruck*, a confuſed heap. *Sough*, a covered drain. *Spinney*, a ſmall plantation. *Beſom*, a broom. *Strike*, buſhel. *Whit-tawer*, a collar-maker. A bricklayer is a *maſoner*. *Town*, a village. *Unked*, lonely and uncomfortable. *Overthwart*, acroſs. A *ledging* fellow, one that alledges. *Pudge*, an owl. *Drifts*, green lanes. The following phraſes are common; "a power of people;" "a hantle of money;" "I don't know, I'm ſure;" "I can't awhile as yet as." A horſe is *troxy*, or *frenzy*; i. e. frolickſome. The horſe goes *cark*, or *carkiſh*; i. e. ſtiff in his limbs. A ſhip is *crank*; *oak*, when it has ſtood too long, and turned red-hearted, proves *braſſiſh* and *ſhort*. A houſe, or farm, is *ſet*, when it is leaſed. The words *like* and *ſuch* frequently occur as expletives in converſation. For example; "If you don't give me my price *like*, I won't ſtay here hagling all day and *ſuch*." The monoſyllable *as* is generally ſubſtituted for *that*; for inſtance, "the laſt time *as* I called." "I reckon *as* I an't one." I imagine that I am not ſingular. It is common to ſtigmatize public characters, by ſaying that they "ſet poor lights;" and to expreſs ſurprize, by ſaying, "Dear heart alive!" The ſubſtantive *right* generally uſurps the place of *ought*; for inſtance, "Farmer A. has a *right* to pay his tax." "The aſſeſſor has a juſt *right* to give him a receipt." "Next ways," and "clever through," are in common uſe; thus, "I ſhall go next ways clever through Ulleſthorpe." *Nigh-hand*, for probably, as "he'll nigh-hand call on us." *Duable*, convenient or proper: thus, "the church is not ſerved at *duable* hours." It is not uncommon for the wives of farmers to ſtyle their huſbands *Our Maſter*, and for the huſbands to call their wives *Mamy*; and a labourer will often diſtinguiſh his wife by calling her *the O'man*; and his children are frequently *ſtalled* with pudding. When any thing is ſaid to be done *in the houſe*, it is the *kitchen*, or ordinary ſitting-room, that is meant, in contradiſtinction to the parlour. The doors are *made* at night, and the windows *cattered*.

"There are many old people now living who well remember the time when "Goody" and "Dame," "Gaffer" and "Gammar," were in vogue among the peaſantry of Leiceſterſhire; but they are now almoſt univerſally diſcarded and ſupplanted by *Mr.* and *Mrs.* which are indiſcriminately applied to all ranks, from the eſquire and his lady, down to Mr. and Mrs. Pauper, who flaunt in rags, and drink tea twice a day.

"A cuſtom formerly prevailed in this pariſh and neighbourhood, of "riding for the bride-cake," which took place when

the bride was brought home to her new habitation. A pole was erected in the front of the houſe, three or four yards high, with the cake ſtuck upon the top of it; on the inſtant that the bride ſet out from her old habitation, a company of young men ſtarted off on horſeback; and he who was fortunate enough to reach the pole firſt, and knock the cake down with his ſtick, had the honour of receiving it from the hands of a damſel on the point of a wooden ſword; and with this trophy he returned in triumph to meet the bride and her attendants, who, upon their arrival in the village, were met by a party, whoſe office it was to adorn their horſe's heads with garlands, and to preſent the bride with a poſey. The laſt ceremony of this ſort that took place in the pariſh of Claybrook was between 60 and 70 years ago, and was witneſſed by a perſon now living in the pariſh. Sometimes the bride-cake was tried for by perſons on foot, and then it was called "throwing the quintal," which was performed with heavy bars of iron; thus affording a trial of muſcular ſtrength, as well as of gallantry.

"This cuſtom has been long diſcontinued, as well as the other. The only cuſtom now remaining at weddings, that tends to recall a claſſical image to the mind, is that of ſending to a diſappointed lover a garland, made of willow variouſly ornamented, accompanied ſometimes with a pair of gloves, a white handkerchief, and a ſmelling bottle.

"At the funeral of a yeoman, or farmer, the clergyman generally leads the van in the proceſſion, in his canonical habiliments; and the relations follow the corpſe, two and two of each ſex, in the order of proximity, linked in each other's arms. At the funeral of a young man, it is cuſtomary to have ſix young women, clad in white, as pall-bearers; and the ſame number of young men, with white gloves and hatbands, at the funeral of a young woman.

"At Melton Mowbray all of the ſame ſtreet are invited to a funeral; becauſe, according to the Saxon inſtitution, they were all of the ſame bonfire.

"But theſe uſages are not ſo univerſally prevalent as they were in the days of our fathers; and in the days of our "wiſer ſons," they may become almoſt as obſolete as "throwing the quintal."

"Old John Payne and his wife, natives of this pariſh, are well known from having perambulated the hundred of Guthlaxton many years, during the ſeaſon of Chriſtmas, with a fine gew-gaw which they call a *waſſail*, and which they exhibit from houſe to houſe, with the accompaniment of a duet. I apprehend that the practice of waſſailing will die with this aged pair. We are by no means ſo tenacious of old uſages and diverſions in this country, as they are in many other parts of the world. In Armſtrong's entertaining "Hiſtory of the Iſland of Minorca, 1752," we are informed that the people had the utmoſt veneration for Antiquity;

quity; and that many cuſtoms, as old as Theocritus and Virgil, were kept up among them; ſuch as, poetical diſputes in extemporary alternate verſes, lovers pelting one another with apples *, and the ceremony of throwing nuts and almonds at weddings †, that the boys might ſcramble for them; and it appears that the funeral ceremonies in the Grecian Iſlands, to this day, bear ſtrong marks of reſemblance to thoſe pictures of them which the ancient poets have left.

"Not many years ago, a man and a woman in this pariſh were preſented by the church-wardens in the ſpiritual court for fornication; and they both did public penance by ſtanding in the middle aile, during the time of divine ſervice, inveſted with white ſheets. If the diſcipline of the Church in this and in other reſpects were ſtrictly enforced, it might tend to give ſome check to that unbridled licentiouſneſs of manners which has of late pervaded our villages, and produced very melancholy effects. Modeſty and chaſtity are no longer the characteriſtics of the lower claſs of females; the fine ſenſibilities of pure and genuine affection no longer warm the hearts of our ſhepherds and milk-maids; paſtoral innocence and rural ſimplicity are gone; ſeduction and conjugal infidelity have polluted our cottages; and it is but ſeldom that the matrimonial union among labourers and ſervants is now-a-days preceded by virtuous attachment. Hence it is that we frequently ſee the bridegroom reluctantly dragged to the altar, guarded, like a felon, by the pariſh officers, and compelled to give his hand to a licentious and abandoned woman. Theſe and other evils, which are confeſſedly of modern growth, afford matter of very ſerious concern to the friends of religion and virtue. By ſome people they are, in a great meaſure, attributed (with what juſtice I pretend not to determine) to the general adoption of the ſyſtem of incloſure, and the monopolizing of farms, which, in concurrence with the multiplicity of taxes and the expences of houſe-keeping, have thrown heavy and almoſt inſuperable obſtacles in the way of matrimony among the inferior claſſes. The practice of hiring ſervants at public ſtatutes, which prevails univerſally in Leiceſterſhire, is by many people ſtrongly condemned in a moral point of view; and I believe, with ſome degree of reaſon." P. 130.

The deſcription of Knaptoft is alſo entitled to great commendation; and the biographical ſketch of the life and literary character of the Biſhop of Landaff, is drawn up with much ſpirit and elegance. Indeed the biographical notices throughout are of conſiderable intereſt and importance, and

---

* "Malo me Galatea petit laſciva puella." Virg.
† "Sparge, marite, nuces." Ibid.

will amply repay the attention of thoſe who may hereafter be engaged in any work of Engliſh biography. Lutterworth, as it well deſerves, occupies a large portion of this volume; and the very circumſtantial hiſtory of the Denbigh family might indeed have made a volume by itſelf, but is very properly introduced in the deſcription of a place, where that noble family has long had ſuch ample poſſeſſions. Wigſton Magna has alſo had its ſhare of the author's indefatigable diligence; and the tribute of friendſhip to the late Mr. Ayſcough, of the Britiſh Muſeum, is honourable to the writer's feelings. At p. 355, we enter upon the fertile ſubject of the town of Leiceſter, beginning with an account of original charters, authentic corporation records, and miſcellaneous events. Among the great maſs of public records, the curious reader will find ſome important and intereſting matter. After the account of Leiceſter follows the no leſs important ſubject of Wigſton's, or the New Hoſpital, which Burton calls St. Urſula's. The biographical notices of the maſters of this hoſpital, among whom were ſome of our moſt diſtinguiſhed literary characters, are highly deſerving of notice; and more particularly the neat ſketch given by the late Dr. Salter, maſter of Charter-Houſe, of the life of Dr. Samuel Clarke. Many ſingular and curious anecdotes will be found in the pages which deſcribe the town library; but the foundation of the Conſanguinitarium, repreſented at p. 528, is a proof of ſuch ſingular benevolence, that we detain the reader with a conciſe account of it.

"The Conſanguinitarium is a handſome ſtone building, conſiſting of five houſes, in Southgate-ſtreet, near the Water-houſe pump, partly ſcreened by four neat dwelling-houſes, which bound the ſtreet, erected by John Johnſon, eſq. of London, on the ſpot where he was born. Each dwelling has a room on the ground-floor, and a chamber over it: the rooms are neat and convenient; and the windows glazed with beautiful ſtained glaſs. To each inhabitant is regularly given a printed copy of the following Rules and Orders:

"I. The CONSANGUINITARIUM being an Aſylum for ſuch relatives as are, through age or infirmities, incapable of procuring a comfortable reſidence and ſupport for themſelves; the inhabitants of each dwelling will be paid the ſum of 5s. every week, and yearly receive one ton of coals; except that, out of ſuch ſum of 5s. will be reſerved 6d. each week, or more, ſhould the ſame be required, for the purpoſes hereafter mentioned.

"II. That each inhabitant ſhall, on admiſſion, bring one new, or very good, feather-bed, one bolſter, one pillow, two pair

pair of ſheets, two blankets, a new coverlet, and curtains for the bed; four chairs, one table, good utenſils for cooking and other purpoſes, the whole not to be under the value of 5l.; all of which ſhall be left on the premiſes at the time of the death of him or her, in each habitation, for the benefit of the ſurviving inhabitants, who are to be at the expence of the decent burial of the deceaſed.

" III. No inhabitant to keep either dog, cat, fowls, or rabbits, nor any other animal that may be a nuiſance; nor to carry on any buſineſs in his or her dwelling that may render the ſame unſeemly.

" IV. No inhabitant to be allowed to keep any inmate, or any viſitor to ſleep with him or her, on pain of diſmiſſion.

" V. No waſhing of clothes to take place, otherwiſe than in the waſh-houſe; nor any ſlop to be thrown in the paſſage; or dirt, or duſt, or refuſe of any kind, in any other place than in the brick receptacle, built in the yard or garden. For the firſt offence againſt any of the foregoing reſtrictions, to forfeit 6d.; for the ſecond, and every other, 1s.—N. B. The waſhing day of No. 1, to be on Monday; No. 2, on Tueſday; No. 3, on Wedneſday; No. 4, on Thurſday; No. 5, on Friday. The waſh-houſe to be left clean.

" VI. Each inhabitant, in turn, to keep the lawn, paſſage, drying-yard, and walks to the entrance, gate, &c. clean, and in good order, for a week, beginning with the firſt inhabited dwelling, on pain of diſmiſſion.

" VII. Each inhabitant to lock the entrance-gate at going out, or returning; nor to be from home, or have viſitors at their dwellings, at a later hour than ten o'clock in the evening in the ſummer, and nine in the winter; on the forfeiture of 6d. each time, in either caſe.

" VIII. No child, or children, to be admitted into the lawn, on any account.

" IX. The rain-water not to be uſed for any other purpoſe than that of waſhing, under the forfeiture of 6d. for each offence.

" X. In caſe of ſickneſs, the females to attend on each other, by turn, and alſo on the males, or be diſmiſſed.—N. B. The coals to be delivered on the outſide the railing of the entrance, and to be carried to the ſeveral places appropriated by the male inhabitants, or at their expence.

" XI. Each inhabitant to be accountable for the reparations, painting, white-waſhing, &c. of his or her ſeparate dwelling and coal-houſe.—N. B. The repairs of the other offices and things, and keeping the ſhrubbery, &c. in condition, to be at the joint expence of the whole.—[*It is expected, that each inhabitant do keep the garden belonging to his or her dwelling in good order;*]—and the 6d. per week is retained for the ſeveral purpoſes before mentioned. Such of the inhabitants as ſcreen others from the

forfeits againſt the offences mentioned, ſhall be liable to the ſame forfeits, if in any way made known to the Truſtee Viſitors appointed to inſpect into the good order of the Houſe.

" XII. It is preſumed that every kind of good order and decorum among the inhabitants of the Conſanguinitarium will exiſt; that they will be neat and clean in their apartments and dreſs; vie with each other in acts of friendly aſſiſtance to their reſident relatives; that they will alſo duly attend public worſhip, at ſuch place as is moſt congenial to their conſcience, and give praiſe to the Great Author of the Univerſe, for enabling and permitting the founder of theſe dwellings to have the pleaſure of giving the comforts they afford to them. But ſhould any be ſo loſt to themſelves, as to ſow ſtrife and diſcord, or by abuſive words or actions render the meek-minded unhappy, they will be removed for ever from their places of reſidence.—N. B. When the expence of the general reparations is aſcertained, each inhabitant will have an equal diviſion of the remaining ſum of the 6d. per week. Then, out of each inhabitant's ſum ſo divided will be taken any expence that has been paid by the Truſt for the repairs, &c. of his or her ſeparate dwelling. The forfeits for offences that have been committed will alſo be given annually to thoſe who are found moſt deſerving."

" This comfortable refuge for his diſtreſſed relations, which was finiſhed in 1792, was deſigned and named by, and erected at the expence of, the above-named Mr. Johnſon; who, by a deed enrolled in Chancery, charged an eſtate which he then had at Lubbenham with the payment of 70l. a year for the ſupport of the Charity.

" The philanthropic founder is well known by the many ſubſtantial public and private edifices of which he has been the architect; particularly at Chelmsford* in Eſſex, where the Stone Bridge,

---

* " Among the ſeveral public buildings which have been deſigned and erected by Mr. Johnſon, may be more eſpecially mentioned:

" MIDDLESEX.

Earl of Gallaway's houſe, Charles-ſtreet, St. James's-ſquare.
Lord Middleton's, Portman-ſquare.
The Hon. Charles Greville's, ditto.
Earl of Hardwicke's, Cavendiſh-ſtreet, Portland Place.
William Udney's, eſq. ditto.
Biſhop of Oſſory's, Harley-ſtreet.
John Sybus's, eſq. ditto.
Sir Hugh Paliſer's, Pall-Mall.
Sir John Anderſon's, bart. Mill-hill.

" ESSEX.

Terling place, John Strutt's, eſq.
Langford-grove, N. Weſtcombe's, Eſq.

Bridge, County Hall, Church, and a very large Priſon, were built from his deſigns, and under his direction, as Architect and Surveyor of the County *; an office which he has ably filled nearly 26 years." P. 528.

We

Colonel Tyrell's, Hatfield.
John Judd's, eſq. Broomfield.
Major Carr's, Stroud-green.
John Crabb's, eſq. Torrile's Hall.
The Rev. John Bramſtone-Stane's, Willingale.
The Rev. Henry Bate-Dudley's, Bradwell juxta Mare.

" SUFFOLK.

Woolverſton Hall, William Berners, eſq.
Benhall, Sir William Ruſh.
Noblemen's and Gentlemen's Club-rooms, Newmarket.

" NORTHAMPTONSHIRE.

Carlton Houſe, Sir John Palmer, bart.
James Fremeaux, eſq. Kingſthorpe.
Colonel Money's, Piſford.

" LEICESTERSHIRE.

Hotel, Leiceſter; ſee p. 532.
Town Gaol, ditto; ſee p. 531.
Whatton Hall, Edward Dawſon, eſq.; ſee vol. III. p. 1101.

" GLAMORGANSHIRE.

Gnoll Caſtle, Sir Herbert Mackworth, bart.
Claſmount, John Morris, eſq.

" DEVONSHIRE.

Killerton Hall, Sir Thomas Dyke Ackland, bart.
Sadborough Houſe, William Bragge, eſq.

" SURREY,

Wimbledon Church.

" SUSSEX.

The Seat of Charles Beauclerk, eſq."

* " At the Quarter Seſſions held at Chelmsford in January 1792, the Shire Houſe Committee made their final Report: " That that public ſtructure had been completed in the moſt perfect and elegant manner, with a ſaving of near 2000l. under the original eſtimate; and recommended the eminent ſervices of their Surveyor to the conſideration of the Court, for ſome mark of their approbation. On which it was moved by Mr. Bate Dudley, and ſeconded by Mr. Kynaſton, ' That the thanks of the County Quarter Seſſions be given by the Chairman to John Johnſon, eſq.; and alſo that a piece of plate of the value of one hundred guineas (with a ſuitable inſcription thereon) be purchaſed out of the ſurplus money raiſed under the Act of Par-

We are happy to learn that the amiable Founder of this Charity yet ſurvives, though at a moſt advanced period of life, to ſee the excellent effects of his generoſity. The volume concludes with a continuation of the account of the Earls of Leiceſter.

It can hardly be neceſſary for us to expreſs the earneſt deſire we feel to ſee this great work brought with ſucceſs to its final termination, both on account of the valuable acceſſion which we conceive it to make to our collections of county hiſtories, but in particular becauſe we hope that the fidelity, perſeverance, expences, and, above all, the anxieties of the truly amiable author will then receive their adequate remuneration. He has our cordial and moſt friendly wiſhes to ſpeed him on his way, our ſympathy for his recent misfortunes, and our hope that nothing may again intervene to throw a gloom on the decline of a life conſumed in exertions for the cauſe both of literature and virtue.

ART. VI. *A Supplement to Dr. Johnſon's Dictionary of the Engliſh Language; or a Gloſſary of obſolete and provincial Words. By the late Rev. Jonathan Boucher, A. M. Vicar of Epſom in the County of Surry.* Part the Firſt. 4to. Nine Sheets. 7s. 6d. Longman and Co. 1807.

HAVING long known and eſteemed the character of Mr. Boucher, as a man, a ſcholar, and a divine, we were aſſuredly among thoſe who moſt deeply lamented the occurrence of his death. Nor did it conſtitute a ſmall part of our regret, that the work from which this ſpecimen is now publiſhed ſhould be left unfiniſhed. We knew the abilities he brought to the taſk, and the labour he had beſtowed upon it, while his power of labouring continued;

---

liament for building a New Shire Houſe, and preſented to the ſaid John Johnſon, eſq. as a public teſtimony of his integrity and profeſſional abilities, in the execution of the ſaid Shire Houſe, as Architect and Surveyor of the County of Eſſex.' The whole Bench expreſſed their concurrent opinion of the acknowledged merit of their Surveyor. The motion was of courſe agreed to; and the Chairman, in a very complimentary addreſs, delivered the thanks of the Court to Mr. Johnſon; who returned his acknowledgments to the Court in the handſomeſt manner. And a Committee was appointed, to purchaſe the plate accordingly." Chelmsford Chronicle, Jan. 13, 1792."

but

but we much feared that his papers muſt have been left in too unfiniſhed a ſtate for the public to be benefited by them. Under this impreſſion, we felt a ſincere ſatisfaction at finding a firſt part thus brought forward, and flattered ourſelves that we ſhould ſoon have announced it to our readers, with our ſentiments upon it; but to intend is eaſier than to perform, eſpecially when many things are intended at once.

Every candid reader and reviewer will make much allowance for this poſthumous publication of a work, which was far from having received the laſt cares of its author: yet, if any thing like a perfect book can be collected from Mr. Boucher's papers, we ſhould ſtrongly adviſe the continuance of the publication. But it does not appear, from the advertiſement prefixed to this ſpecimen, that Mr. B. ever carried his work further than to the letter T, and, in its preſent form not beyond G. Under theſe circumſtances, it is perhaps rather to be wiſhed that ſome competent ſcholar would take up the author's plan, and purchaſe his papers, as materials, and doubtleſs valuable materials, for him to make the baſis of his work, than that they ſhould be publiſhed in a ſtate, which will neither do juſtice to the memory of the compiler, nor anſwer the purpoſe of purchaſers in general.

The taſk undertaken by Mr. Boucher was extremely arduous; and it appears to us unfortunate that, by embracing too many objects, he made it more complicated and difficult than was neceſſary. To compile a copious and general dictionary of provincial terms, would ſurely have been ſufficient for any man to undertake, even though he ſhould have ſet out with the advantage which this worthy author ſtated in his Proſpectus, of having ſpent "his earlieſt years in a part of the kingdom, where there is *as brode and rude Engliſhe ſpoken as in any part of the iſland* *." This was certainly a good foundation; but in addition to this, not much is ſtated in the proſpectus. "Many indulgent and partial friends," ſays Mr. B., "in different diſtricts, promiſed to collect for me ſuch materials as might fall in their way; and the aſſiſtance which I have thus received *is not inconſiderable.*" This account affords but little hope. What can be expected from the deſultory efforts of volunteer friends, in ſuch a buſineſs, every one will eaſily eſtimate, who has attempted to employ others in that for which he only was reſponſible. Mr. Boucher appears, in fact, to ſpeak of thoſe contributions like a man diſappointed in

* From Treviſa.

his

his original expectation. He ſays only, that their aſſiſtance was not inconſiderable. But widely as the northern, eaſtern, and weſtern provincial dialects differ from each other, (not to mention any more) their contributions ought to have been at leaſt double to his own collections in magnitude. To form any thing approaching to a good provincial gloſſary, five or ſix different collectors, each publicly reſponſible for his own ſhare of the taſk, ſhould be employed, for a conſiderable time. Or, what would be ſtill better, if it could be practicable, as unity of deſign is always a great object, the perſon who projects the work ſhould himſelf take different ſtations, for ſeveral years together, till he can collect in each diſtrict all the peculiar words and expreſſions belonging to it. By ſuch a proceſs as this, and by no other, and undertaken by a perſon not leſs competent to the taſk than Mr. Boucher was, can we ever hope to ſee a provincial gloſſary formed, at all proportioned to the wiſhes of the intelligent philologer *. That he ſhould have collected every printed aid to his work it is hardly neceſſary to add; and that Mr. Boucher had done this, was fully evinced by the library which was, after his death, diſperſed.

Such a work ſhould be moreover, excluſively, an ENGLISH PROVINCIAL DICTIONARY. The collector ſhould not put a foot acroſs the border, or beyond the Tweed. A dictionary of the Scottiſh language is of itſelf a ſufficient object for one compiler, as appears by the two large quartos juſt now publiſhed by Dr. Jamieſon; the plan of which was announced ſome time before the death of Mr. Boucher. The obſolete language of England is another object of inquiry, which ſhould be kept altogether diſtinct, being quite ſufficient to employ the time, attention, labour, and abilities of one Lexicographer. We cannot, therefore, forbear to lament, that ſuch a man, as our friend Mr. Boucher was, ſhould in a great degree have defeated his own ends, by attempting too much. Had he, on the appearance of Dr. Jamieſon's propoſals, relinquiſhed all that department to him, which, as may be ſeen in that author's preface, ought by no means to be conſidered as belonging to provincial Engliſh; and had he left the antiquated language to

* Such a purſuit would by no means be an unpleaſant one to any curious ſcholar, ſufficiently detached from local ties; who would, at the ſame time, obtain a correct and extenſive knowledge of his native country, which might form the baſis of other works, even of more general intereſt.

the

the care of any perſon who might chooſe to take it up, his own work would not only have had a better chance for completion, but would, when finiſhed, have been more uniform and ſatisfactory in itſelf.

It would be inviduous, and might wear an appearance very contrary to our real intention, that of hoſtility to this poſthumous publication, were we to draw from Dr. Jamieſon's book, ſo far as the two are parallel, a liſt of the Scottiſh words under the letter A, which are not here noticed. It is, beſides, what any one may do for himſelf, who may poſſeſs the two books. We might alſo, from other ſources, ſhow the deficiencies in the antiquarian department, if we may ſo call it. But neither ſhall we attempt this, becauſe what may be deficient cannot now be ſupplied, but by a new work; and becauſe, whatever might appear of this kind, would be ſufficiently accounted for by what we have conſidered as the original error in the plan. Had the worthy author aſked for advice, we ſhould have given what we have now printed. But it is vain, as we told a late correſpondent, to remonſtrate with the dead; and our chief buſineſs is to examine, not what the work might have been, but what it is, according to the preſent ſpecimen. Mr. Boucher was naturally enough led to unite the obſolete terms with the provincial, from the very juſt obſervation, that many words, conſidered in general as obſolete, ſtill continue in full uſe, in one or other of the provinces. But though this be perfectly true, yet the collections ſhould be ſeparately made. It is true alſo, that many of our northern words will be found to coincide with the Lowland language of Scotland; but we would not, for that reaſon, wiſh that both ſhould be united in one vocabulary. The compariſon will follow of courſe, when the collections are ſeparately completed. But too great a multiplicity of objects diſtracts the attention of the collector, and perplexes, rather than aſſiſts, the reſearches of the inquirer.

One of the ſpecimens publiſhed by Mr. Boucher in his proſpectus, was taken from the Scottiſh word AIRLES, modifications of which are found in Craven, and in Weſtmoreland. This word ſtands in Dr. Jamieſon's dictionary, ARLES; with the variations *Erlis*, *Arlis*, *Arlis-pennie*, *Airle-penny*. The ſignifications which it admits are better ſeparated by the latter; who ſeems, at the ſame time, very fairly to have employed ſome hints thrown out by Mr. Boucher. Very little addition was made to it by Mr. B. after publiſhing his proſpectus. The other ſpecimen was the old Engliſh term ACATES, or ACHATES, which has ſince received great augmentations. But though we do not wiſh the ſame dic-

tionary

tionary to be made the receptacle of provincial and obſolete words, we much approve of illuſtrating the one by the other, as is admirably done in the following ſpecimen:

"ADDIWISSEN, adv. Had I known it. Mr. Marſhall, in his Yorkſhire provincialiſms, ſays, 'to be ſent about *addiwiſſen*,' is to be ſent on a fool's errand; and that the expreſſion is now nearly obſolete. But it is in uſe alſo in Weſtmorland; and occaſionally, it is probable, in all the northern counties. It appears to have been formed on that poor excuſe, to which giddy and weak perſons are apt to have recourſe, when, through want of conſideration and caution, they have fallen into ſome difficulty; *had I wiſt*, I would not have done ſo and ſo; and *had I wiſt*, or *had I wiſſen*, as the phraſe is pronounced in Weſtmorland, is, in fact, *addiwiſſen*. It appears to be a proverbial ſentiment and expreſſion, of conſiderable antiquity. In the Hermit's Tale by Gaſcoigne (ſee *Woodſtock*, p. 21, in *Queen Elizabeth's Progreſſes*, vol. i.) there is a fine paſſage, which proves this. 'But, ſynce the judgments of the Almighty are nott moveable, ſynce tyme paſt cannot be called agayne, ſynce *had I wyſt* is a ſimple ſigne of diſcrete govermente, I am forced in theis extremyties to take comfort in one other obſervation, which we fynde in worldly occurrents; for we ſee that one ſelf ſame ſoonſhyne doth both harden the claye, and diſſolve the wax; whearby I am encouraged to gather, that as God (by hys mercy pytteſully enclyned) He may, when it pleaſeth Hym, gracyouſly recomfort me; and the ſame ſoone which ſhyneth in his juſtice to correct ſtubborne offenders, may alſo glyſter in his grace to forgeve the penytent ſynner.' Gower alſo notices it as a phraſe well known, and in common uſe in his time, 'and is all ware of *had I wiſt*.'—'Beware of *had I wiſt*,' ſays Holinſhed, in the *Hiſtory of Ireland*."

This is correct and uſeful information, throwing light upon a *provincialiſm*, which, by its corruption, was ſo much diſfigured, as not immediately to betray its origin. The word ſhould rather, perhaps, have been called a ſubſtantive, as *had I wiſt* was completely in the old Engliſh authors. Thus Spencer:

"Moſt miſerable man! whom wicked fate
Hath brought to court, to ſue for *Had-y-wiſt*."
Moth. Hubb. v. 893.

And Brown, in his Paſtorals:

"His pallid fears, his ſorrows, his affrightings,
His late-wiſh'd *Had-I-wiſts*, remorſeful bitings."
Britan. Paſt. B. I, P. 2.

To

To reſearches of ſuch variety and extent as this dictionary was intended to comprehend, what author can expect to be equal? eſpecially taking them up like Mr. B. towards the latter end of life. If, therefore, we proceed to point out a few inſtances of imperfect information occurring in this ſpecimen, it is not for the ſake of depreciating the work, or making a diſplay of better knowledge; but for the ſake of giving that knowledge to our readers, as it ſuggeſts itſelf to us.

"A," ſays Mr. Boucher, in his firſt page, "with the addition of the two Latin words, *per ſe*, is uſed by ſome of our ancient poets to denote a perſon of extraordinary merit, a nonpareil." This is true, as far as it goes; but the ſtill-exiſting term of *and per ſe*, for the contraction ET, * ſhould have ſuggeſted the true illuſtration, that the pedantry of our early ſchools, even for infants, expreſſed every ſingle letter by its name, with the addition of *per ſe, by itſelf*. Thus we have, in a book called *Wit's Recreations*, *I per ſe*. In one quoted by Warton (Hiſt. of Poetry, Fragm. of vol. iv. p. 18. n.) we have O *per ſe* O," as part of its title: and in Shakeſpear the expreſſion, alluding to theſe, of "A man *per ſe*." *Troil et Creſſ.* as cited by Mr. B.

We do not exactly ſee why the author introduced the verb ABASH, which certainly is neither obſolete nor provincial. It is rather ſingular that, at the word ABEIGH, the common Engliſh expreſſion of "ſtanding *at bay*," the ſenſe of which is exactly the ſame, ſhould not have occurred either to Mr. Boucher or Dr. Jamieſon. The Engliſh phraſe is fully exemplified by Johnſon, and derived from the French *abois*, which, as it ſeems to have been originally a hunting term, and our terms of the chace were chiefly borrowed from French, is probably right. If ſo, the Scottiſh *abeigh* is only a corruption of the Engliſh *at bay*. If the Scotch word could be proved the more ancient, the Engliſh muſt be the corruption. ACOLYTE is another word which ſeems to have little buſineſs here, eſpecially as it is in Johnſon. The ſame may be ſaid of ADO, ADVOWSON, and ſome others. AIRS, or AIR, the Scottiſh word anſwering to the Engliſh EYRE, in the phraſe "Juſtices in Eyre," is well illuſtrated; but ſtill better by Dr. Jamieſon. ALL TO is very copiouſly and completely illuſtrated, and by very numerous examples; which, in a dictionary of obſolete

* Not Saxon, but Latin, as its form, both printed and written, denotes. The Saxon contraction for *and* was 7.

words

words and phraſes, where the ſenſe is often to be proved as well as exemplified, is peculiarly neceſſary. Under ALL-HALLOWS, Mr. Boucher ſays, "*A pariſh church* in London ſtill retains its ancient appellation of *All-hallows.*" He would have been nearer the truth if he had ſaid *Six*. viz. *All-hallows* Barking; 2. A. the Great and Leſs; 3. A. Lombard-ſtreet; 4. A. Bread-ſtreet; 5. A. on the Wall; 6. A. Staining; beſides one or two incorporated. Under AMBRIE, &c. Mr. Boucher very well conjectures that the word was originally connected with the word *Alms*. It amounts almoſt to a proof of this, that the very place in Weſtminſter, which he cites Norden as calling *Almenrie*, is, to this hour, popularly called the *Ambrie* or *Ambery*. ATLAS, as applied to *ſattin* or *paper*, is admirably explained by reference to the German, from which it appears to have been taken.

We ſhall here put an end to our remarks; but not without ſaying, that ſo much of very curious reſearch is here combined, even under one letter, that it would be a great misfortune if the reſt of the collections were loſt to the public. If the Scottiſh part were ſuppreſſed, except where the author may have diſcovered any thing not noticed by Dr. Jamieſon, the reſt perhaps would meet ſufficient encouragement. Any thing that we could do to promote ſuch a plan we would cheerfully undertake.

ART. VII. *Sermons on ſeveral Subjects, by the late Rev. W. Paley, D. D. &c. &c.*

[*Concluded from page* 167.]

SINCE we publiſhed the firſt part of our account of theſe diſcourſes, in our Review for February, we truſt that the obſtacles which impeded their publication have been removed, and the benefit of the author's wiſdom and ſound judgment may be enjoyed by multitudes, inſtead of a ſelect few.

We ſhall now proceed to the general account of the volume, having already noticed the part which appeared to us the moſt important, namely, the twenty-third, and the five that follow it. We ſhall now ſtate what ſeems beſt worthy of attention, in the other parts of the volume. The firſt diſcourſe ſeems deſigned to prepare the minds of the readers for the reſt, as it inculcates that *ſeriouſneſs* of attention, without which no admonitions can take effect. The 17th is alſo on the ſame ſubject; and much uſeful advice is contained in them,

them, though not all that the topic would admit. But the next in importance to thoſe which we formerly pointed out, is perhaps the ſeventh; in which the author clears up the doctrine of Converſion. He ſpecifically oppoſes the opinion of thoſe who teach that an aſſignable converſion is neceſſary to every one, and that "every perſon who is not conſcious of ſuch a change, muſt ſet himſelf down as devoted to perdition." This he oppoſes, on the very ſolid ground, "that there is no ſyſtem of religious opinions, in which ſome have not been brought up from the beginning. To change from error to truth," he adds, "in any great and important article of religious belief, deſerves, I allow the name of converſion, but all cannot be educated in error, on whatever ſide truth be ſuppoſed to lie." P. 116.

We are convinced that the contrary notion has been introduced, in conſequence of new opinions being preached, the acceſſion to which was held up as the point of converſion; but what would become of that doctrine, when children ſhould have been educated from the firſt in thoſe opinions? would they require to be converted, whoſe converſion was effected from the firſt? It is evident to us, that this opinion aroſe merely from oppoſition to that which was previouſly eſtabliſhed, and cannot belong to any permanent and eſtabliſhed form of Chriſtianity. Dr. Paley, therefore, very juſtly recommends *two* topics of general exhortation, inſtead of *one*, *Converſion* and *Improvement*. Converſion to thoſe who have lived in neglect of religious thoughts and practices; and improvement to all, whatever has been their previous ſtate. On theſe two grounds, he forms the remainder of a very uſeful and inſtructive diſcourſe: ſhowing who are to be conſidered as wanting converſion, and who improvement.

Another highly inſtructive admonition is conveyed in Sermons x. and xi. which is that "we ſhould think leſs of our Virtues, and more of our Sins." Fanatics would tell us that we ſhould think only of our ſins, and not at all of our virtues; but of this there is here no queſtion. The preacher knew, and taught with admirable clearneſs (in ſermon xx.) that "the efficacy of the death of Chriſt is conſiſtent with the neceſſity of a good life, the one being *the cauſe*, the other the *condition* of ſalvation." Since, therefore, there is no conſolation to the ſincere Chriſtian, but in the humble hope that he is, to the beſt of his power, fulfilling the condition of his ſalvation; this hope he muſt be allowed, on proper grounds, to entertain. But the danger is, as Dr. Paley ſtates it, leſt he ſhould dwell too much on the conſoling.

ſoling view, and baniſh too much from his mind the oppoſite terrours which his tranſgreſſions ſhould occaſion. It is a natural, and therefore a common weakneſs, to do ſo; and againſt this error the reader is duly warned in theſe diſcourſes. But the author was aware that he was here going upon ground where ſome had wandered on the ſide of exceſs; and, therefore, he concludes the firſt diſcourſe on this topic in theſe words.

"You have probably heard of the term ſelf-righteouſneſs: you find it much in the writings and diſcourſes of a particular claſs of Chriſtians; and always accompanied with ſtrong and ſevere expreſſions of cenſure and reprobation. If the term mean the habit of contemplating our virtues, and not our vices; or a ſtrong leaning and inclination thereto, I agree with thoſe Chriſtians in thinking, that it is a diſpoſition, a turn of mind to be ſtrongly reſiſted, reſtrained, and repreſſed. If the term mean any other way of viewing our own character, ſo as to diminiſh or lower our ſenſe of God Almighty's goodneſs and mercy towards us, in making us the tender of a heavenly reward, then alſo I agree with them in condemning it, both as erroneous in principle, and dangerous in its effects. If the term mean ſomething more than, or different from, what is here ſtated, then I profeſs myſelf not to underſtand its meaning." P. 173.

We ſee here the candour of a truly Chriſtian mind, not ſeeking to find or exaggerate objects of difference with others, yet anxious to guard the avenues of error. We muſt not, however, by any means, paſs by the ſixth ſermon, on acquiring "a Taſte for Devotion," which is in all reſpects truly excellent. Very early in the diſcourſe we meet with this important truth, illuſtrative of the neceſſity of filling our minds with ſentiments of devotion.

"Devotion is an act of the mind, ſtrictly. In a certain ſenſe, duty to a fellow-creature may be diſcharged, if the outward act be performed, becauſe the benefit to him depends upon the act. Not ſo with devotion. It is altogether the operation of the mind. The devotion of the mind may be, will be, ought to be, teſtified and accompanied by outward performances and expreſſions: but, without the mind going along with it, no form, no ſolemnity can avail, as a ſervice to God." P. 87.

The following view of a mind, in which the true feeling of devotion reſides, is no leſs beautiful than juſt.

"If the ſpirit of prayer, as it is ſometimes called, if the taſte and reliſh for devotion, if a devotional frame of mind be within us, it will ſhew itſelf in the turn and caſt of our meditations,

tions, in the warmth, and earneſtneſs, and frequency of our applications to God in prayer; in the deep, unfeigned, heart piercing, heart ſinking ſorrow of our confeſſions and our penitence; in the ſincerity of our gratitude, and of our praiſe; in our admiration of the divine bounty to his * creatures; in our ſenſe of particular merit to ourſelves. We ſhall pray much in ſecret. We ſhall addreſs ourſelves to God, of our own accord, in our walks, our cloſet, our bed. Form, in theſe addreſſes, will be nothing. Every thing will come from the heart. We ſhall feed the flame of devotion, by continually returning to the ſubject. No man, who is endued with the taſte and reliſh we ſpeak of, will have God long out of his mind. Under one view or other, God cannot be long out of a devout mind. 'Neither was God in all his thoughts,' is a true deſcription of a complete dereliction of religious principle: but it can, by no poſſibility, be the caſe with a man, who has the ſpirit of devotion, or any portion of that ſpirit, within him." P. 94.

We do not recollect whence the following ſentence is taken, perhaps from biſhop Taylor, but it is memorable and uſeful. "It has been well ſaid of prayer, that prayer will either make a man leave off ſinning, or ſin will make him leave off prayer." This is one of thoſe practical ſentences which ought always to be kept in mind. On repetitions, either in public or private prayer, what is ſaid is very forcible, and in ſome degree original.

"Moreover, the ſpirit of devotion reconciles us to *repetitions*. In other ſubjects repetition ſoon becomes tireſome and offenſive. In devotion it is different. Deep, earneſt, heart-felt devotion naturally vents itſelf in repetition. Obſerve a perſon racked by excruciating bodily pain; or a perſon ſuddenly ſtruck with the news of ſome dreadful calamity; or a perſon labouring under ſome cutting anguiſh of ſoul; and you will always find him breaking out into ejaculations, imploring from God ſupport, mercy, and relief, over and over again, uttering the ſame prayer in the ſame words. Nothing, he finds, ſuits ſo well the extremity of his ſufferings, the urgency of his wants, as a continual recurrence to the ſame cries, and the ſame call for divine aid. *Our Lord himſelf, in his laſt agony, affords a high example of what we are ſaying. Thrice he beſought his heavenly Father, and thrice he uſed the ſame words.* Repetition, therefore, is not only tolerable in devotion, but it is natural; it is even dictated by a ſenſe of ſuffering, and an acuteneſs of feeling. It is cold-

* Here the author finiſhed his ſentence as if he had written "the bounty of God."—*Rev.*

neſs of affection, which requires to be enticed and gratified by continual novelty of idea, or expreſſion, or action." P. 103.

This ought to ſatisfy thoſe who are ſo much offended by the repetitions in our public liturgy, particularly the frequent introduction of the moſt perfect of all ſupplications, THE LORD'S PRAYER. On the ſubject of our Lord's own uſe of prayer, the author is more particular, and extremely inſtructive, in the eighth diſcourſe: particularly on the great occaſion of his agony; on which he truly ſays, "It was the greateſt occaſion that ever was; and the earneſtneſs of our Lord's prayer, the devotion of his ſoul, correſponded with it." (P. 141.) No particular order has been ſtudied in the arrangement of theſe diſcourſes, and the proper ſequel to the 10th and 11th does not follow till the 16th, which is "On Inſenſibility to Offences." Of this, the following paſſage is perhaps the moſt generally uſeful.

"A man may be (as indeed moſt men are) quite free from the crimes of murder, robbery, and the like, and yet be far from the kingdom of God. I fear it may be ſaid of moſt of us, that the claſs of ſins, which compoſe our account with God, are habitual ſins; habitual omiſſions, habitual commiſſions. Now it is true of both of theſe, that we may have continued in them ſo long; they may have become ſo familiar to us by repetition; that we think nothing of them. We may neglect any duty, till we forget that it is one; we may neglect our prayers; we may neglect our devotion; we may neglect every duty towards God, till we become ſo unaccuſtomed and unuſed to them, as to be inſenſible that we are incurring any omiſſion, any guilt which can hurt; and yet we may be, in truth, all the while, 'treaſuring up wrath, againſt the day of wrath.' How many thouſands, for inſtance, by omitting to attend the ſacrament, have come not to know, that it forms any part of Chriſtian obligation: and long diſuſe and diſcontinuance would have the ſame effect upon any other duty, however plain might be the proof of it, when the matter came to be conſidered." P. 254.

The 18th and 19th diſcourſes are important, on the efficacy of the death of Chriſt, and the latter of them dwells, with particular ingenuity, on the circumſtances of imperfection which almoſt inſeparably adhere to our religious ſervices. See P. 289. To the 20th we have already alluded, as explaining, with admirable diſtinctneſs, the difference between "the *cauſe* of our ſalvation," the death of Chriſt, and "the *condition* of it," the part required of us,—namely, our obedience, and good works: and the conſiſtency of the two. In the thirty-firſt ſermon, "on the Terrors of the Lord," the

the following paſſage contains in ſubſtance what has been ſaid by every divine, of every church, from the foundation of Chriſtianity, and muſt be repeated to the end of the world; but we inſert it, to ſhow what livelineſs and ſtrength a ſuperior genius can give to the moſt common of all admonitions; and in the hope, that, by thoſe qualities, it may ſtrike ſome of thoſe who are moſt concerned to attend to it.

"Whenever, therefore, we are driving on in the career of worldly proſperity; meeting with ſucceſs after ſucceſs; fortunate, rich, and flouriſhing; when every thing appears to thrive and ſmile around us; but conſcience, in the mean time, little heeded and attended to; the juſtice, the integrity, the uprightneſs of our ways, and of our dealings, ſeldom weighed and ſcrutinized by us; religion very much, or entirely perhaps, out of the queſtion with us; ſoothed and buoyed up with that ſelf-applauſe, which ſucceſs naturally begets: in this, no very uncommon ſtate of ſoul, it will be well, if we hear our Saviour's voice * aſking us, what does all this proſperity ſignify? if it do not lead to heaven, what is it worth? When the ſcene is ſhifted, if nothing but death and darkneſs remain behind; much more, if God Almighty be all this while offended by our forgetfulneſs both of his mercies and his laws, our neglect of his ſervice, our indevotion, our thoughtleſſneſs, our diſobedience, our love of the world to the excluſion of all conſideration of Him; if we be aſſured, and if, in reality, it be the caſe, that this diſpleaſure ſhall infallibly overtake us at our death, what, in truth, under all this appearance of advantage, are we getting or gaining? The world may amuſe us with names and terms of felicitation, with their praiſes or their envy, but wherein are we the better, in the amount and reſult of ſubſtantial happineſs? We have got our aim, and what is the end of it? Death is preparing to level us with the pooreſt of mankind; and, after that, a fearful looking for and expectation of judgment; no well-founded hopes of happineſs beyond the grave; and we drawing ſenſibly nearer to that grave every year. This is the ſum of the account." P. 475.

We have pointed out ſome of the moſt ſtriking paſſages in this excellent volume: and we might eaſily, and with pleaſure, expatiate much more. But, after all, to the volume itſelf muſt the reader have recourſe for full ſatisfaction. We ſhall mention only that, in one or two inſtances, Dr.

* Alluding to the text, "what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul," &c.—*Rev.*

Paley undertakes to conſider ſcriptural difficulties, which he does with his uſual ability. Thus the 13th diſcourſe is on the cloſe of the ſecond commandment, explaining it as others have done, but with peculiar clearneſs, and effect. So alſo in the 29th diſcourſe, "On the deſtruction of the Canaanites," the proofs that thoſe people were puniſhed and deſtroyed, entirely for their abominable vices and tranſgreſſions, and that the Iſraelites were merely the inſtruments of a vengeance, which divine juſtice muſt have inflicted in ſome way or other, are given with luminouſneſs of demonſtration. In one or two ſermons he takes up topics on which the minds of many Chriſtians are naturally anxious to enquire, as in the fourth on "the State after Death," and the 34th on "the Knowledge of one another in a future State." In theſe, the ſagacity which collects ſuch data as are to be had, and the prudence which forbears to puſh conjecture too far, are equally to be admired.

In giving unqualified praiſe to theſe diſcourſes we have gratified our own feelings, and, ſince the writer is no more, we cannot be ſuſpected of a wiſh to flatter. With reſpect to the works of authors of eſtabliſhed fame, it has been well obſerved by a foreign critic, that reviewers are placed in a kind of dilemma. If they give only praiſe, they are thought to flatter, or to be influenced by mere regard to a name; if they cenſure, they are often accuſed of envy.

"Nam cum nil niſi laudandum in libro repererit, in adulationis levitatisque ſuſpicionem incurrat: cum vero reprehendenda quædam notaverit, invidiæ obtrectationiſque crimen ſuſcipiat." But, with the ſame elegant writer*, we can ſay, "Nos hunc ſcrupulum ipſi nobis antea exemimus, quam ad cenſuras ſcribendas accederemus; ſtatuentes nobis hanc legem, ut in omnibus judiciis ſententiiſque noſtris *unam veritatem coleremus*, eamque ſanctam inviolatamque ſervaremus, et in neutram partem ab ea diſcederemus."

ART. VIII. *Medical Reports of Caſes and Experiments, with Obſervations, chiefly derived from Hoſpital practice: to which are added, an Enquiry into the Origin of Canine Madneſs; and Thoughts on a Plan for its Extirpation from the Britiſh Iſles. By Samuel Argent Bardeſley, M. D. Phyſician to the*

---

* Wyttenbach, in the Bibliotheca Critica, vol. i. part 4.

Mancheſter

Manchester Infirmary, Diſpenſary, Lunatic Hoſpital, and Aſylum; and Vice Preſident of the Literary, and Philoſophical Society, at Manchester. 8vo. pp. 336. 8s. boards. Bickerſtaff. 1807.

NOTHING conduces more eſſentially to the advancement of medical ſcience, than judicious details of practice, and accurate hiſtories of caſes by eminent and faithful practitioners. The work before us appears to contain the reſult of long, diligent, and able practice, and will be peruſed with advantage by the experienced practitioner, as well as by thoſe who are only entering upon the career of their arduous profeſſion. A variety of intereſting caſes, taken from the bed-ſide of the patient, are related with much fidelity and correctneſs; the author ſeems, in general, to have adopted very ſucceſsful modes of treatment; and neither indulges in fanciful hypotheſes, nor ingenious ſpeculations, while his opportunities for obſervation and experiments have been ample.

The diſeaſes treated of in the preſent volume, are Chronic Rheumatiſm, Diabetes Mellitus, Paralyſis, and Hydrophobia; with ſome obſervations upon Oxyd of Biſmuth. The firſt of the complaints here noticed, if not immediately dangerous, is highly diſtreſſing to the patient, and difficult to cure; it chiefly affects the labouring and induſtrious part of the community, and thoſe who have been engaged in the ſervice of their country, in remote climates, where they have been expoſed to great variations in weather, or extremes in temperature. Dr. Bardeſley, who has had conſiderable experience in this obſtinate diſeaſe, obſerves, that

"Chronic rheumatiſm, and its varieties, form a large proportion of the medical caſes which are admitted into the Manchester Infirmary; and it may readily be conceived that ſuch caſes are both numerous and ſevere, when it is known, that the occupation of weaving is carried on, not unfrequently by preference, and ſometimes from neceſſity, in damp and confined cellars within the town; and that the ſurrounding country abounds with colliers, bleachers, dyers, and other artiſans, who are neceſſarily expoſed to ſudden and great changes of temperature."

From theſe circumſtances, more than uſual attention is paid to rheumatic patients in the infirmary, which, beſides affording the convenience of "ſmall, comfortable, and diſtinct wards," contains "vapor and warm baths, both for general and local purpoſes, with an electrical and galvanic apparatus."

The author includes under the term Chronic Rheumatiſm,

" Such painful affections of the muſcular fibres, membranes, and joints, as are unattended with fever, ſpecific virus, or peculiar derangement of the ſtomach and bowels; and which are ſeldom accompanied with external tumor or inflammation, but are very liable to ſhift ſuddenly from one part to another, and are readily propagated along the courſe of the membranes and muſcular fibres. This definition will include *lumbago*, *ſciatica*, and what has been conſidered a diſtinct diſeaſe, *nodoſity* of the joints."

The practice recommended is ſimple, and " conſiſts in removing paſſive inflammation, and reſtoring the debilitated veſſels and muſcular fibres to their due tone and action. Theſe ends are chiefly to be accompliſhed by topical applications, although internal remedies are by no means to be neglected." When the diſeaſe had continued a length of time, or where protracted and deep-ſeated pains had infected the large joints, warm and vapor baths were prejudicial: but were ſometimes ſerviceable in recent caſes where the ſtrength was not much reduced. The application of vapor proved much more beneficial than the warm or tepid bath.

" When the diſeaſe more particularly affected the muſcular fibres, and was attended with torpor, rigidity, and diminution of vital heat, the application of electricity, by ſparks or ſhocks, was often attended with manifeſt advantage; but it was in conjunction with the topical application of vapour, that its effects were more powerfully and beneficially exerted."

Where the pain is violent, or an enlargement of the extremities of the bones has taken place, particularly in young and vigorous ſubjects, topical bleeding and iſſues are adviſed; and in the application of the latter, cauſtic is preferred to the knife. When the pains affected only the faſciæ and ſuperficial fibres of the muſcles, and in moſt ſlight caſes, bliſters and rubefacients were very uſeful.

The author does not rely much upon internal remedies: thoſe moſt commonly uſed are ſudorific, ſtimulant and mercurial preparations. Sudorifics are beneficial in recent attacks, where the diſeaſe is diffuſed over the whole frame, and attended with violent and occaſional febrile acceſſions; but if carried to exceſs, induce great debility, and an aggravation of the pains. Of ſtimulants, guaiacum afforded the moſt relief, but never cured, unleſs aſſiſted by topical applications. The author does not appear to have given bark freely; though when it was employed it was always uſeful. Turpentine has long been eſteemed by the vulgar

as

as a remedy in chronic rheumatism; it is, however, very unpleasant to take, and the present writer observed that it impaired the appetite, and did not produce any very salutary effects. Another disagreeable medicine, which seems to be in great repute in Lancashire, is the *Oleum Jecoris Aselli*, or cod-liver oil; it is frequently of decided use where other means have wholly failed; and we recommend what the author advances on this subject to general attention.

Arsenic proved advantageous in several severe and obstinate cases; upon this subject we were rather surprised to meet with the following remarks; after noticing that the introduction of arsenic for the cure of chronic rheumatism, is comparatively of late date, the author states that "an account of a successful trial of the remedy was widely dispersed through the medium of a periodical medical journal; yet the practice seems to be nearly *confined to a few members of the profession, residing in Manchester.*" We can inform Dr. Bardesley that arsenic is used in the cure of chronic rheumatism in London, and various other parts of the kingdom; it is sometimes successful, but from its frequent failure will probably never obtain much confidence, though we agree with the author that it "is a safe and harmless remedy when prudently administered;" and is useful chiefly "in the protracted chronic rheumatism, where the vital powers are much diminished, and the ends of the bones, periosteum, capsules or ligaments of the joints, are likewise partially affected."

Among several well related cases of chronic rheumatism, are two which differ in some particulars from the usual characteristics of that disease: the pain was violent, and seated in the calf of the leg; and Dr. B. considers it to be a peculiar affection of the nerves which are distributed to the gastrocnemii muscles. One of the patients thus affected was relieved by electricity, bark, and guaiacum; the other after using a stimulating liniment, joyfully exclaimed he was free from pain, and in a few minutes afterwards was seized with slight convulsions, and immediately expired.

A considerable portion of this work is devoted to the consideration of diabetes mellitus. This disease has been supposed to be more frequent in modern than in ancient times; but this is perhaps rather owing to the greater degree of attention and accuracy with which it has been observed of late years, than to any remarkable increase in frequency; and it may yet be regarded as a disease of rare occurrence. The principal symptoms are, general emaciation, hectic fever, the skin hot and dry, sense of heat in the stomach and bowels, urgent thirst, and voracious appetite, urine

limpid, very copious in quantity, ſweet to the taſte, deſtitute of urea, and upon evaporation yielding an extract in taſte and appearance much reſembling treacle. The *egeſta* uſually exceed the *ingeſta*. Dr. Bardeſley has had frequent opportunities of ſeeing this diſeaſe, and from his experience, it appears to be moſt frequently induced by indulgence in ſpirituous liquors; expoſure to the alternations of heat and cold; the immoderate uſe of acid drinks; hard labour; bad diet; and depreſſion of mind. He ſays,

"That an abſtinence from vegetable, and the employment of animal food, together with the nitric acid, bliſters to the loins, opiates, and the warm or tepid bath, comprehend the general method of cure; and that bark, aſtringents, and alkalies, either alone, or combined with ſulphur (ſuch as the hepatized ammonia, recommended by Dr. Rollo) afford little, if any aſſiſtance in ſubduing diabetes, or even arreſting the progreſs of its characteriſtic ſymptoms."

The author has communicated ſome intereſting caſes of paralyſis to which galvaniſm was applied; and from the reſult of theſe, it appears that the galvanic ſtimulus is an efficacious though not certain remedy in paralytic affections, and is preferable to electricity in thoſe caſes which originate from a diminiſhed ſtate of excitement in the ſenſorium.

The medical effects of the white oxyd of biſmuth are next conſidered. The introduction of this remedy into practice is recent, and we know little of its properties: it ſeems to poſſeſs tonic and antiſpaſmodic powers, and has proved beneficial in certain local affections of the ſtomach, ariſing from impaired action and morbid irritability of that organ; we may therefore regard oxyd of biſmuth as an uſeful auxiliary in *Gaſtrodynia*, *Pyroſis*, and *Cardialgia*; in which affections it ſometimes gives ſpeedy and effectual relief; whilſt in diſeaſes depending upon general nervous irritation and debility, or a morbid ſtate of the brain, as *Epilepſy*, *Chorea*, and *Convulſion*, it has not ſucceeded.

The volume concludes with ſome miſcellaneous obſervations on canine and ſpontaneous hydrophobia, for which we muſt refer to the work itſelf. We ſhall not take our leave of this judicious writer and accurate obſerver, without expreſſing our thanks for theſe faithful reports of his practice, by which our ſtock of medical knowledge is in ſome degree enlarged, and the cure of ſome obſtinate and dangerous maladies rendered more certain. We truſt that the learned author will be encouraged to proceed with his labours, and ſhortly be enabled to favour the public with further accounts of his practice in other diſeaſes.

ART

ART. IX. *An Examination of the Cauſes which led to the late Expedition againſt Copenhagen. By an Obſerver.* 8vo. 47 pp. 2s. 6d. Hatchard. 1808.

THE importance of the political queſtion diſcuſſed in this tract, the perſpicuity with which it is treated, the cogency of the author's arguments, and the apparent accuracy of his information, entitle it to more conſideration than we often beſtow upon more voluminous and elaborate works.

From the parliamentary debates reſpecting the late expedition to the Baltic, it has been generally conceived that ſome private information of the deſigns of the enemy upon Denmark, and the certainty of ſucceſs to thoſe deſigns, (if not timely prevented), was an efficient cauſe of the deciſive meaſure adopted by government reſpecting the Daniſh fleet. But ſince it might be impoſitic, and indeed unjuſt to individuals, to lay open the ſources of ſuch information, we are pleaſed to find a political writer of ability, who places the conduct of adminiſtration upon the ſtill broader ground of public notoriety, appealing to facts which, duly conſidered, form a plain and decitive juſtification of that conduct to all unprejudiced minds, in the preſent age, and to the ſtill more unbiaſſed judgment of poſterity.

The author, in the firſt place, draws the attention of his readers to the two great and manifeſt objects of France, almoſt from the commencement of the war of 1793, and particularly ſince the elevation of Buonaparte, namely, "the ſubjugation of the continent of Europe by her military force," and "the ſubverſion (by other means) of the maritime power of Great Britain." He proceeds to ſhow, that theſe two objects have been ſteadily kept in view by the preſent ruler of France, and have been united whenever the ſame inſtruments could be brought effectually to co-operate to this double purpoſe. The firſt circumſtance which, on the commencement of the preſent hoſtilities, indicated a continuance of the ſame ſyſtem, he ſtates to have occurred on the invaſion and occupation of Hanover. Having ſhown the fatal conſequences which reſulted from the ſupineneſs of the Emperor of Germany, and his co-eſtates, upon that invaſion, he ſets forth its immediate effects, "the excluſion of the Britiſh ſhipping from the Weſer and the Elbe," and the occupation, by the French troops, of the port of Cuxhaven, belonging to Hamburg; although Denmark herſelf, together with Hamburg, Pruſſia, and the other ſtates bordering

on

on the Elbe, were guarantees of the perfect freedom and neutrality of that river. It does not appear that Denmark ever remonſtrated againſt this outrageous violation of her rights, though ſhe was not ſparing of her memorials to Great Britain, againſt the conſequent blockade of the Elbe by that power; a meaſure which our government was neceſſitated to take, as one of defenſive retaliation.

Our attention is next drawn to the transfer of the electorate of Hanover to the King of Pruſſia, "with the expreſs condition that the Britiſh ſhipping, and the commerce of Britiſh manufactures, ſhould be excluded from the rivers and ports of the North Sea." The object of this transfer, and its conſequences, to the devoted Pruſſian monarch, are placed in a ſtriking point of view. The excluſion of Britiſh ſhips from every port, and the proſcription of Engliſh manufactures in every country where the French had acquired influence, are further ſhown (and indeed manifeſtly appear) to be objects invariably purſued by our enemy.

The queſtion, therefore, "whether, in any event which ſhould bring the French armies on the Daniſh frontiers, France would be reſtrained by the neutrality of Denmark from completing the excluding ſyſtem againſt Great Britain," the author thinks might be ſafely reſted on this view of her undeviating policy. But he proceeds to ſtate other circumſtances, ſuch as the ſhameleſs offer of Norway to the King of Sweden, as an inducement to his making a ſeparate peace, in order to prove how little the neutrality of Denmark (the plunder of which was thus ſhameleſsly offered) would have been reſpected by the ruler of France. Of this offer the Crown Prince was apprized by the generous Swediſh Sovereign, whoſe noble conduct on that occaſion is celebrated by this author, in terms at once eloquent and juſt.

Buonaparte's memorable decree of the 21ſt of November, 1806, is next adverted to, as alſo his conference with the Hamburgh deputies at Poſen, about the middle of December following; where (ſays the author) "in the intoxication of ſucceſs, his uſual gloomy prudence forſook him, and he announced, in words which all may underſtand, his final purpoſe."—"In the courſe of this interview," (it is added), "he developed, without diſguiſe, the whole extent of his views, and uttered a plain, open, but contemptuous menace againſt the Crown Prince, if he ſhould preſume not to know what was to be done on his part in co-operation with thoſe views."

The

The remaining events of the war on the continent are then rapidly traced by the author, in order to account for "the intermiſſion of Buonaparte's projects againſt Holſtein, and the deluſive tranquillity in which Denmark was again lulled:" but, after the battle of Friedland, and the armiſtice of Tilſit, his meaſures were openly taken, and almoſt as openly announced, to exclude Great Britain from every relation with the Continent. The author proceeds to ſhow, by the ſtipulations under which the Dukes of Mecklenburgh and Oldenburgh were reſtored to their dominions, and which harſh meaſure his Imperial Majeſty had conſented to force on Pruſſia alſo; that "the Emperor Alexander himſelf had alſo been ſeduced or intimidated into the ſame ſyſtem."

Without accuſing the Court of Denmark of a formal engagement to co-operate with France, or even of a ſecret inclination to oppoſe no reſiſtance to the projects of Buonaparte, (upon neither of which, it is well obſerved, the juſtification of Great Britain reſts,) the author ſtates very ſtrong facts, which tend to prove that the Court of Denmark, though ſenſible of the impending danger, had not formed a ſingle plan of defence, or made a ſingle preparation to impede the progreſs of the enemy, when he ſhould enter Holſtein; or for placing the Daniſh iſlands in a permanent ſtate of reſiſtance.

After detailing theſe facts, the author ſhows what would have been the inevitable conſequences of the intended irruption of the French into Holſtein, and their ſeizure of the Daniſh iſlands and fleet, which muſt have enſued; as no preparations were made, even to the laſt moment, to reſiſt them. With this energetic ſtatement we will cloſe our account of a tract which does equal credit to the author's talents and patriotiſm, and we truſt will open the eyes of all impartial perſons who may have doubted the neceſſity of the great meaſure in queſtion.

"The poſſeſſion of the whole interior of the Baltic, the union of the Daniſh, Swediſh, and Ruſſian marines, (even admitting, for an inſtant, that with Ruſſia, as with Sweden, France might be obliged to have recourſe to menace and to force,) amounting to more than forty-five ſhips of the line, together with the galley-fleet of Sweden, and innumerable gun-boats from Denmark and Ruſſia—means the moſt ample in the mercantile ſhipping of the Baltic for the embarkation of an unexampled military force—the poſſeſſion of the whole coaſt of Norway, indented with innumerable harbours, and oppoſed to a coaſt on which Nature ſeems almoſt to have denied to Great Britain the power of maritime defence, by not affording a harbour for large

ſhips

ſhips from Yarmouth to Leith. Never, perhaps, did war preſent to this country ſo fearful a combination of dangers; never did the interpoſition of a Divine Power ſeem ſo neceſſary, in an inſtance where the common precautions of human foreſight and defence hardly gave hopes of ſafety. Two months of cold and timid deliberation on the part of England, of debate and irreſolution as to what was moſt expedient to be done in this fearful criſis, and all was loſt! Two months of tardy and inadequate preparation, treacherous to its object and fatal to its accompliſhment, and nothing was left to her but her courage, her internal energy, her means of defence on her own ſhores. For, all preventive foreign exertions, if indeed any foreign exertion could have been expected in her behalf, would have become uſeleſs or impracticable." P. 38.

ART. X. *The Independent Man; or an Eſſay on the Formation and Developement of thoſe Principles and Faculties of the Human Mind which conſtitute Moral and Intellectual Excellence. By George Enſor, Eſq.* 2 vols. 8vo. 1047 pp. 18s. Johnſon. 1806.

THIS work has conſiderable pretenſions to novelty, both in its plan and execution. The author informs us, that it is his object to explain what ſhould be the *education*, the *literature*, and the *purſuits* of an *Independent Man*; that although ſome of his obſervations will be limited to Europe, ſome to the Britiſh empire, and ſome reſtricted to particular times and circumſtances; yet he will attempt to make them, according to his title, as general in their application, as may be conſiſtent with utility. He enters, therefore, upon a very extenſive field of enquiry, and offers his opinions upon a great variety of ſubjects, which are not uſually collected together. He has not only to conſider the difficult and important ſubject of education; but he has to diſcuſs the principles of morality; to inveſtigate the characteriſtics of the various branches of ſcience and polite literature; to examine the principles of eloquence and compoſition; and to give rules for conduct in the various important ſituations of life.

A ſummary of the contents of theſe volumes will at once ſhow the great diverſity of ſubject which they comprehend. In vol. i. Mr. Enſor conſiders the Treatment of Boys from extreme Infancy to their eighteenth Year—Treatment of Youth from their eighteenth Year to Manhood—Manners and

and Morals, under the heads of Reſpect to Parents, Cleanlineſs and Dreſs, Mode of Addreſs, Converſation, Choice of Company, Sexual Paſſion, Temperance, Health, and Friendſhip—Genius and Study requiſite to great Undertakings—Objections to Learning anſwered—Remarks on Reading—and Courſe of Study divided into 1. Philoſophers. 2. Philoſophical Eſſayiſts. 3. Writers on Political Œconomy. 4. Metaphyſicians. 5. Hiſtorians. 6. Orators; and 7. Critics. In vol. ii. he treats of the Origin and Different Species of Poetry, and compares together the poets of ancient and modern times. His next heads are, On Foreign Travel—To ſerve the Commonwealth recommended—Of Eloquence—Conduct in a miniſterial Capacity—Prefatory Remarks on Authorſhip—Obſervations on Compoſition—Remarks on Rhetoric, &c.—Hints to Authors—On Marriage—Concluſion.

Theſe ſubjects, it is evident, are not only very various, but they are arranged without much attention to method, or natural connection; and the ſame want of order and ſyſtem is diſcernible in the ſubordinate diſcuſſions to which each particular branch of inquiry leads. The author ſeems to hold in a kind of dignified contempt all attention to the drudgery of method; he pours out his opinions apparently in the order in which they ſpontaneouſly ariſe in his mind: he digreſſes, illuſtrates, and embelliſhes, with all the laviſhneſs of an exuberant fancy; and ſeems eager to diſburthen his memory of every quotation, and of every eminent name ancient and modern, with which it has ever been furniſhed by his extenſive reading. At the ſame time, the work is by no means deſtitute of merit; if not always ſolid, it is frequently ingenious. It contains ſeveral precepts of importance: and many hints which deſerve the ſerious attention of thoſe who devote themſelves to the culture of the human mind. We ſhall now proceed to give an account of what we think moſt worthy of notice, in this rather ſingular performance.

Mr. Enſor begins his precepts for the formation of an independent man from the very moment of his birth; and indeed ſomewhat before that period, as he gives hints for the conduct of mothers, during their pregnancy. He very properly recommends it to all mothers to nurſe their own children; and points out ſome of the many evils which attend the contrary practice. He deſcants at large upon the proper treatment of a child during its tender years, ſo as to render it healthy and vigorous; and gives many good rules for teaching it ſincerity, intrepidity, and a rigid adherence

to truth. Even in this early ſtage of his enquiries, however, we find that we muſt enter our proteſt againſt ſome of Mr. Enſor's peculiar doctrines. If he ſeems, in general, the friend of morality, he is but too evidently hoſtile to the cauſe of religion; a ſpecies of independence which we cannot too ſtrongly condemn.

The following paſſages very ſoon gave intimation of this evil tendency; which indeed we ſuſpected before, from ſeeing no mention of religion among his various topics of inſtruction.

"Fleury and Burnet, as might be ſuppoſed from ſuch men, while they condemn frightful ſtories, would have the *belief of a hell* ſtrongly impreſſed on the child's fancy: yet what picture is more frightful to the imagination than that of hell? Impoſe not on infant credulity ſuch horrid viſions; they induce the baſeſt paſſions, and lead to opinions not leſs miſchievous than ſome revered in Plato's time, and condemned by that philoſopher."—"At all events, do not require the child to fear God."—"To require human beings to fear God, blaſphemes the benignity of Nature's Lord towards his creatures." Vol. i. p. 22, 23.

To forbid teaching what religion commands, and experience ſhows to be always neceſſary for the regulation of human paſſions, is rather too independent. It is likewiſe abſurd to compare the fear of God, or the fear of juſt puniſhment for offences, with the fear of ghoſts. As well might the pupil be told not to fear being hanged for murder or forgery, which is a ſalutary fear, of the ſame conditional kind with the fear of puniſhment after death, not a bugbear haunting the imagination.

In the plan of youthful ſtudy, as well as diſcipline, which Mr. Enſor recommends, we can by no means concur. He diſapproves of the books which are commonly put into the hands of children, when they begin to read. The fables of Æſop, and other ſimilar productions, he thinks are productive of no profit, and little amuſement. The child, he thinks, is puzzled and confuſed on being told that animals which cannot articulate, hold converſation with each other, which, in fact, never puzzled any child in the world. But this he calls an artifice "to make what is clear myſterious, and to expoſe a reality through a perverted ſhadow." He is not more friendly to ſuch books as Berquin's Children's Friend, Madame Genlis's Juvenile Dramas, and the like; which he conſiders as detaining the boy in a ſtate of childiſh imbecility. This is ſurely very indiſcriminate cenſure; for it is the chief object of Berquin, and other writers for youth who have followed

followed his example, to inculcate on the opening mind uſeful leſſons of morality and benevolence through the vehicle of intereſting dialogue, or amuſing narrative; and in accompliſhing this object they have generally been very ſucceſsful.

According to Mr. Enſor the beſt ſubject for infant ſtudy is, "a ſhort deſcription of ſome animals, accompanied with their portraits." After his pupil has been amuſed with the animated part of natural hiſtory, he is for introducing him to the knowledge of human characters. "An abridged account of his countrymen, the moſt famous for patriotiſm, enterpriſe, and literature, would," ſays our author, "direct his thoughts and excite his emulation."—"Perhaps, after ſuch biographical ſketches, a ſummary of aphoriſms, of apophthegms, replies, &c. might be delivered to the ſtudent as a manual of ingenuity and wiſdom." All theſe, we admit, are very proper ſubjects of ſtudy for youth; and are by no means neglected in our eſtabliſhed ſyſtems of education: but if there be not conjoined with this a ſufficient portion of moral and religious inſtruction, we are afraid that the principles, and future conduct of our independent man, will be lamentably defective. Nor ought the imagination to be neglected, which is by nature remarkably active in children.

Hiſtory, geography, and the ancient languages, are the ſtudies next recommended by this author. He profeſſes himſelf a zealous admirer of the Greek and Roman claſſics; and the exuberance of his quotations ſhows that he ſcruples not to make a free uſe of their treaſures. But we cannot praiſe the plan which he recommends for obtaining acceſs to theſe precious relics of antiquity. He condemns, as worſe than ſuperfluous, the grammars which are generally put into the hands of boys, which he thinks torture both their memory and underſtanding, without facilitating their claſſical ſtudies. He would have his pupil learn only a few eaſy rules of ſyntax, and then begin at once to read ſome eaſy author with an interlinear verſion, verbally exact. After this a tranſlation leſs literal ſhould be ſubſtituted; and at length all tranſlations ſhould be removed, and the pupil left to his author with the mere aſſiſtance of a dictionary. We are convinced, that though by ſuch a method a ſuperficial knowledge may be ſoon attained, a competent knowledge of the ancient languages would never be acquired at all by it.

Mr. Enſor is for reverſing the order in which the learned languages are commonly ſtudied; and ſtrenuouſly adviſes to begin with the Greek, inſtead of the Latin. In this opinion he is not original, any more than in his condemnation

of

of complicated ſyſtems of grammar; but the objections to which this plan is expoſed appear to us to be inſuperable. It is true, indeed, that the Greek is the original from which the Latin language itſelf is derived; and that the Grecian claſſics were the models upon which the writers of Rome formed their works, and matured their taſte. But as things are at preſent, the acquiſition of Greek would be ſo difficult without the previous knowledge of Latin, that it would be cruel to condemn a ſtudent to ſuch a taſk. By this mode of proceeding he would be deprived of the aid of almoſt every Greek grammar and lexicon at preſent in uſe; and he would be equally incapacitated from referring to the notes or illuſtrations which accompany the beſt editions of the Greek claſſics, which are almoſt uniformly in Latin. The accuracy with which the Latin language may be acquired by means of the numerous and excellent helps which grammarians have provided for the ſtudent, greatly facilitates the ſubſequent acquiſition of Greek; where our collateral aids are by no means ſo plentiful or ſo perfect; at the ſame time that they uniformly preſuppoſe an acquaintance with Latin grammar. And if the ſtudent is to be ſatisfied with the acquiſition of one learned language, we think he would make a ſtrange figure among literary men if he knew Greek, and yet was ignorant of Latin.

But much more cenſurable is that part of Mr. Enſor's ſyſtem of education, in which he diſſuades from ſending the pupil to any of our univerſities, and recommends inſtead of it, a reſidence in ſome foreign country for the purpoſe of occaſional ſtudy. His ſarcaſms on our venerable ſeats of learning are unworthy of notice, and we truſt that few will be fooliſh enough to adopt his advice; and inſtead of placing a youth of eighteen at college, to ſend him "*directly to Paris*, and lodge him with ſome reſpectable perſon, who may ſuperintend his education, and have ſome authority over his conduct and his pleaſures." Having ſpent a year or two in France, Mr. Enſor would next ſend his pupil to Italy; after which he thinks he might return to his own country through Germany, where he might remain till he had made ſome progreſs in the German language. He is for his ſtudying in each country thoſe branches of general knowledge for which it is moſt remarkable, chemiſtry and natural hiſtory in France, poetry and the fine arts in Italy, and the languages in Germany. A little additional ſtudy in his own country, will, he thinks, render the young independent man completely accompliſhed. It is unneceſſary to dwell on the abſurdity and inſufficiency of this plan of education.

It

It evidently abandons all the advantages to be derived from able tutors and lecturers in the different branches of ſcience, from the wholeſome diſcipline of an eſtabliſhed ſeminary of inſtruction, and from the laudable emulation which naturally ariſes among a number of youths, engaged in the ſame purſuit. It tends likewiſe to ſuppreſs the ardent love of the native country, which it ſhould be the object of every wiſe inſtructor to promote; and it encourages the adoption of foreign manners, foreign prejudices, and even foreign vices, by entruſting youths to the ſole guidance of foreigners, at the moſt ſuſceptible and critical period of their lives.

On the ſubject of morals and manners, which is next introduced, we have nothing to object. Mr. Enſor ſtrenuouſly recommends induſtry, activity, and temperance, which laſt virtue, indeed, he ſeems inclined to carry to a length where he will find but few followers, as he is an enemy to the uſe of animal food. In his reprobation of indulgence in the vice of incontinence, in every form, we moſt cordially join; and we ſincerely wiſh that his animated expoſition of the baſeneſs and criminality of female ſeduction, may have ſome effect upon the youthful votaries of pleaſure. We certainly agree with Mr. Enſor, that "no action is more monſtrous than affecting love, with a deſign to eſtrange a woman from her innocence."

The greateſt part of the work is devoted to the ſubject of literary ſtudy; and Mr. Enſor is, on all occaſions, a ſtrenuous advocate for ſteady application to the purſuits of ſcience. As a favourable ſpecimen of his ſtyle and manner, we ſhall inſert his reply to the common objections urged againſt learning; in which it may be preſumed that we naturally take a more than ordinary intereſt.

"*Objections to Learning anſwered.*

"The puerile and ignorant make many impertinent objections to learning. They ſay it cauſes pedantry. It may alter the direction of this folly, but not create it. Pedantry is the formality of cold, or the faſtidiouſneſs of weak minds: a learned pedant had been a coxcomb in dreſs, if finery inſtead of books had caught his attention. Every ſtate and condition has its pedants: lawyers, and apothecaries, and ſportſmen, and village ſurveyors, and ſtock-jobbers, often diſplay as much pedantry in their reſpective purſuits as the recluſe of a college, with this diſtinction, that the pedantry of a learned man has a reliſh of precious things. I do not wiſh to ſkreen the affectedly literate from reproach: thoſe who render their diſcourſe a medley of foreign and antique terms, which to underſtand requires a diploma from Babel, are diſguſting. Thoſe who make a parade of their

literary purſuits, diſcredit letters and diſhonour themſelves. Such people I eſteem little more than Marcel the ballet-maſter, when in ecſtacies on obſerving the figure of a minuet; or Le Sack, of the ſame profeſſion, who wondered what the Queen could ſee in Harley the miniſter, as he could never make any thing of him.

" Another objection is, that great learning injures the ſprightlineſs of man's wit. Did it Lucian's, or Rabelais, or Cervantes', or Butler's, the author of Hudibras? Cervantes was a ſtudious reader, and the others, without wit, had been famous ſingly by their learning.

" It has been aſſerted, that an intimacy with books prejudices the mind. They who intimate this opinion, talk much of reading the world. One of the moſt viſionary of thoſe fanatics is a traveller called Steward: he felicitates himſelf on his ignorance of literature, and to this he attributes the liberal ſtate of his underſtanding. Had he been at all a reader, he might have avoided repeating Witwood's ſneering reaſon for the happineſs of Petulant's wit, in Congreve's Way of the World: ' His ignorance gives him the more opportunities to ſhew his natural parts.'

" It is objected to the ſtudious, that they neglect their private affairs. Sophocles was cited before a court of juſtice for this imputed omiſſion; and Patru informs his readers, that the love of letters had ruined his fortune. I do not wiſh to conceal or palliate this careleſſneſs; I would reprehend it; for the faſcination of literature to one imbued with its principles is ſo powerful, that the ſtudious cannot be too frequently guarded againſt its ſeductions. But prudence in domeſtic œconomy is not incompatible with literary habits; and if authors are ſeldom worldly in their ſpeculations, they are ſeldom prodigal in their expences.

" It is inceſſantly urged, that the profeſſion of letters is not profitable. No one who has converſed much with a dealer's arithmetic who does not babble this objection; and they may exemplify their remark by Milton, who ſold with ſome difficulty his Paradiſe Loſt for a few pounds; but they ſhould know, that the object of their own craving is not the ambition of all. I am perſuaded, that there are men who had rather be authors of one ode, than make a profitable contract for a loan. If theſe jobbers and contractors (and I have no objection to them, when they do not prate about what they cannot comprehend,) limit the epithet profitable to money, I agree with them; for the day-labourer is prodigally paid in compariſon to the ſtudious. But profit has a more liberal interpretation; an author looks to his fame, and the entertainment and inſtruction of the world. Theſe are his remuneration.

" It is ſaid that ſtudy abſtracts men from ſociety. It makes them ſelect; for every man cannot be their companion. ' Delicacy

licacy and diſtinction,' ſays Temple, 'makes a man ſolitary.' The ſtudious can entertain themſelves; they do not require the preſence and the noiſe of the many to be aſſured of their exiſtence.

"The moſt curious objection is, that learning unfits a man for active life. Hipparchus, called the Sage, was extremely learned: he governed Athens by the aſſiſtance of learned men; and his adminiſtration was termed a revival of the golden age. Demetrius Phalerius, who preſided over Athens for many years with the greateſt dignity, and Pericles, and Phocion, and Ariſtides, and Ephialtes, and Longinus, were all deeply verſed in learning and philoſophy. So was Lycurgus, the legiſlator of Lacedæmon; and the philoſophers Zaleucus, Charondas, Archytas, Solon, Bias, Thales, Chilo, Pittacus; Cleobulus, who reformed many ſtates, and Epaminondas, and our own Alfred, that exemplar of ability and goodneſs, were the moſt literary characters of their age.

"Rome, during the reign of Marcus Antoninus, and Thebes, during its proſperity, and other ſtates, fully authenticate Plato's opinion, that nations would never be well regulated till philoſophers were governors, or governors philoſophers. Contraſt the adminiſtration of Antoninus and Domitian; he who baniſhed, by conſent of a baſe ſenate, the philoſophers from Rome, an act only equalled by the Epheſians and the revolutionary French. The former condemned an ariſtocracy of virtue, and baniſhed Hermodorus; the latter deſpots an ariſtocracy of talents, and thoſe who did not fly from the perſecution were deſtroyed.

"Such is the influence of learning in political life, that nations were happy when they enjoyed its influence. Nero was a proſperous ruler under the direction of Seneca, and Hermouz when he enjoyed the advice of the philoſopher Burzug; but when theſe were gone, how lamentably did the two empires fall into diſorder. Confucius eſtabliſhed, that learning ſhould be the road to magiſtracy in China; and examples prove his wiſdom, and their abſurdity who eſteem literature incompatible with active life.

"It is a common objection with the ſuperficial, that ſtudy injures the health and abridges the term of human life. It is true that Euler, in his application to ſolve a problem, fell into a fever, and loſt one of his eyes; and that Madame du Chatelet, a moſt extraordinary woman, by too intenſely labouring her verſion of Newton, ſhortened her days. But theſe are extreme inſtances, and only exemplify the ill effects of ſtudy proſecuted to exceſs. Were ſuch objections againſt ſtudy admitted, then they who died through abſtinence would diſprove the advantage of ſobriety. If the female editor of Newton prematurely died, Caſſandra Fidele, the moſt ſtudious and learned woman of her time, lived till ſhe was a hundred and two.

literary purſuits, diſcredit letters and diſhonour themſelves. Such people I eſteem little more than Marcel the ballet-maſter, when in ecſtacies on obſerving the figure of a minuet; or Le Sack, of the ſame profeſſion, who wondered what the Queen could ſee in Harley the miniſter, as he could never make any thing of him.

"Another objection is, that great learning injures the ſprightlineſs of man's wit. Did it Lucian's, or Rabelais, or Cervantes', or Butler's, the author of Hudibras? Cervantes was a ſtudious reader, and the others, without wit, had been famous ſingly by their learning.

"It has been aſſerted, that an intimacy with books prejudices the mind. They who intimate this opinion, talk much of reading the world. One of the moſt viſionary of thoſe fanatics is a traveller called Steward: he felicitates himſelf on his ignorance of literature, and to this he attributes the liberal ſtate of his underſtanding. Had he been at all a reader, he might have avoided repeating Witwood's ſneering reaſon for the happineſs of Petulant's wit, in Congreve's Way of the World: 'His ignorance gives him the more opportunities to ſhew his natural parts.'

"It is objected to the ſtudious, that they neglect their private affairs. Sophocles was cited before a court of juſtice for this imputed omiſſion; and Patru informs his readers, that the love of letters had ruined his fortune. I do not wiſh to conceal or palliate this careleſſneſs; I would reprehend it; for the faſcination of literature to one imbued with its principles is ſo powerful, that the ſtudious cannot be too frequently guarded againſt its ſeductions. But prudence in domeſtic œconomy is not incompatible with literary habits; and if authors are ſeldom worldly in their ſpeculations, they are ſeldom prodigal in their expences.

"It is inceſſantly urged, that the profeſſion of letters is not profitable. No one who has converſed much with a dealer's arithmetic who does not babble this objection; and they may exemplify their remark by Milton, who ſold with ſome difficulty his Paradiſe Loſt for a few pounds; but they ſhould know, that the object of their own craving is not the ambition of all. I am perſuaded, that there are men who had rather be authors of one ode, than make a profitable contract for a loan. If theſe jobbers and contractors (and I have no objection to them, when they do not prate about what they cannot comprehend,) limit the epithet profitable to money, I agree with them; for the day-labourer is prodigally paid in compariſon to the ſtudious. But profit has a more liberal interpretation; an author looks to his fame, and the entertainment and inſtruction of the world. Theſe are his remuneration.

"It is ſaid that ſtudy abſtracts men from ſociety. It makes them ſelect; for every man cannot be their companion. 'Delicacy

licacy and diſtinction,' ſays Temple, 'makes a man ſolitary.' The ſtudious can entertain themſelves; they do not require the preſence and the noiſe of the many to be aſſured of their exiſtence.

"The moſt curious objection is, that learning unfits a man for active life. Hipparchus, called the Sage, was extremely learned: he governed Athens by the aſſiſtance of learned men; and his adminiſtration was termed a revival of the golden age. Demetrius Phalerius, who preſided over Athens for many years with the greateſt dignity, and Pericles, and Phocion, and Ariſtides, and Ephialtes, and Longinus, were all deeply verſed in learning and philoſophy. So was Lycurgus, the legiſlator of Lacedæmon; and the philoſophers Zaleucus, Charondas, Archytas, Solon, Bias, Thales, Chilo, Pittacus; Cleobulus, who reformed many ſtates, and Epaminondas, and our own Alfred, that exemplar of ability and goodneſs, were the moſt literary characters of their age.

"Rome, during the reign of Marcus Antoninus, and Thebes, during its proſperity, and other ſtates, fully authenticate Plato's opinion, that nations would never be well regulated till philoſophers were governors, or governors philoſophers. Contraſt the adminiſtration of Antoninus and Domitian; he who baniſhed, by conſent of a baſe ſenate, the philoſophers from Rome, an act only equalled by the Epheſians and the revolutionary French. The former condemned an ariſtocracy of virtue, and baniſhed Hermodorus; the latter deſpots an ariſtocracy of talents, and thoſe who did not fly from the perſecution were deſtroyed.

"Such is the influence of learning in political life, that nations were happy when they enjoyed its influence. Nero was a proſperous ruler under the direction of Seneca, and Hermouz when he enjoyed the advice of the philoſopher Burzug; but when theſe were gone, how lamentably did the two empires fall into diſorder. Confucius eſtabliſhed, that learning ſhould be the road to magiſtracy in China; and examples prove his wiſdom, and their abſurdity who eſteem literature incompatible with active life.

"It is a common objection with the ſuperficial, that ſtudy injures the health and abridges the term of human life. It is true that Euler, in his application to ſolve a problem, fell into a fever, and loſt one of his eyes; and that Madame du Chatelet, a moſt extraordinary woman, by too intenſely labouring her verſion of Newton, ſhortened her days. But theſe are extreme inſtances, and only exemplify the ill effects of ſtudy proſecuted to exceſs. Were ſuch objections againſt ſtudy admitted, then they who died through abſtinence would diſprove the advantage of ſobriety. If the female editor of Newton prematurely died, Caſſandra Fidele, the moſt ſtudious and learned woman of her time, lived till ſhe was a hundred and two.

"I ſcarcely know any deſcription of people longer-lived than the ſtudious. Georgias lived till he was a hundred and ſeven; Democritus, till he was a hundred and nine; Hippocrates, till he was a hundred and four; Galen, till he was a hundred and forty. Plato reached the great climacteric; Carneades, who was ſo ſtudious that he neglected his meals, lived till he was eighty-five or ninety. Craterus compoſed his comedy of the Flagon, and bore away the prize, when he was ninety-ſix. Theophraſtus informs his readers, that he drew up his Characters when he was ninety-nine; and Sophocles compoſed a tragedy when a hundred.

"Varro, the moſt learned of all the Romans, wrote on agriculture at a very advanced period of life. Cato the elder made his famous ſpeech in his own defence at eighty-ſix; and this univerſal ſcholar, according to Livius, continued his oratorical exertions with undiminiſhed vigour after his ninetieth year. In Italy, Magliabechi was immenſely ſtudious, and he ſurvived the age of fourſcore. Huet, in France, ſtudied unremittingly till he was ninety-one. Fontenelle almoſt completed a century. D'Agueſſeau, who never knew greater relaxation than a change of ſtudies, was long-lived. Voltaire, though puny born, and who wrote ſo much that his works fill thirty or forty large volumes, might alſo be remarked for his longevity.

"In our own country, Hobbes lived till he was ninety-two; 'neither was his eye dull, nor his natural force abated:' and many, whom it is unneceſſary to enumerate, who were moſt eminent for their ſtudious habits, like Cowley, 'bloſſomed ſoon and flouriſhed long.' It is an irreverend miſtake to conceive, that ſtudy, which is the ſource of knowledge, (and Bacon ſays, that 'man is but what he knoweth,') ſhould prematurely terminate his life.

"Shall any henceforward dare to depreciate ſtudy? The dull and the ignorant ſhould know, that ſtupidity and ignorance are no more excuſed by belying ſtudy and its acquiſitions, than that audacity extenuates the crimes of robbery and murder. Let thoſe who ebb ingloriouſly with the lapſe of life, and who account all glorious efforts folly or quixotiſm, withhold their profane tongues. How can man entertain himſelf ſo innocently as with books? They amuſe, they inſtruct, and they provide futurity with a pleaſing reſource. By books calamities are prevented, or moderated when they arrive: they are the faithful monitors and friends of all times and fortunes. Literature is the pleaſure of youth, the delight of manhood, and the foundation of authority to the old. 'As the goal is the ſtation of victory to runners, the reward of ſtudy is apptopriated to old age." Vol. i. p. 253.

Mr. Enſor then proceeds to give a detailed account of Greek, Latin, Italian, French, and Engliſh authors, arranged under

under the various heads already quoted from his general table of contents. The liſt muſt of courſe be very defective, as he profeſſes to criticize thoſe writers only that he has actually read. Many of his remarks are ingenious and amuſing, but with ſome of his opinions we can by no means acquieſce. He diſplays by far too great a partiality for the doctrines of the ſceptics and free-thinkers, and ſeems inclined to rank Epicurus above the admirable Socrates in the ſcale of philoſophers. We were pleaſed, however, to find, that his ſceptical prejudices have not prevented him from paying a juſt tribute of praiſe to that undaunted advocate of morality and religion, Samuel Johnſon.

In his obſervations on the origin of poetry, and of the drama, Mr. Enſor ſeems to aim at originality. He conceives the only adequate cauſe of meaſured language or poetry among barbarous tribes to be, praiſes of heroic atchievements, or lamentations for departed heroes: and hence he thinks aroſe what he calls "the two great odes," the triumphant and elegiac, which are the ſources of all poetry. With reſpect to the origin of the drama, he thinks nothing ſatisfactory has yet been eſtabliſhed. He will not concede to the Greeks the peculiar merit of inventing it, but finds it in a rude form in every nation ſomewhat removed from barbariſm. The mimics, buffoons, and mummers of country fairs, are, in his opinion, the legitimate repreſentatives of the rude dramatiſts of early ages; and exhibit juſt ſuch entertainment as was furniſhed by the performers of Theſpis, mounted on their waggon, and having their faces ſtained with wine lees. All this may be true; and the inference, which Mr. Enſor triumphantly deduces from it, may be admitted, viz. that comedy is more ancient than tragedy: without materially affecting the received doctrine, that to the Greeks is due the honour of giving to the drama the merits of conſiſtency of plot, of well ſupported characters, of animated language and varied verſification.

The remarks in vol. ii. p. 67. on the limitations of human genius, are worth notice.

Mr. Enſor controverts, and with conſiderable plauſibility of argument, the common opinion, that the patronage of the great has been a principal cauſe of the literary celebrity of certain ages and countries. He thinks there would have been an Auguſtan age, had there been no Auguſtus or Mecænas; and a period of equal celebrity in Italy and France, though there had been no Lorenzo nor Louis XIV. He juſtly remarks, that in an age of barbariſm the munificence of Alfred, or Charlemagne, could effect nothing in favour of

arts and literature; and that ſome of the fineſt compoſitions of genius, as the poems of Arioſto and of Milton, were produced without patronage, and in deſpite of the oppoſition of power.

In comparing the poets of ancient and modern times, Mr. Enſor diſplays a juſtifiable partiality for the writers of his own country. He ſucceſsfully defends our ſtage againſt the imputation of diſguſting cruelty, ſo unſparingly thrown upon it by the French critics. It is, as he remarks, peculiarly offenſive that the French ſhould refer the tragic cruelties of the Engliſh to the ſanguinary nature of the people; an accuſation which not only their revolutionary atrocities, but almoſt all periods of their hiſtory, have completely refuted. The following teſtimony of the preſent French taſte in tragedy is curious: "Not long ſince," ſays the author, "I ſaw performed at the principal theatre of Paris, a piece called Gabriel Givry, in which the huſband exhibits in a vaſe the reeking heart of his wife's ſuppoſed paramour to his wife, in the preſence of the audience."

We ſhall not particularly notice the long critique into which Mr. Enſor has entered, on the characteriſtic excellencies and defects of the great epic poets, Homer, Virgil, Lucan, Taſſo, and Milton; nor of his obſervations on public ſpeaking; and animadverſions on thoſe conſpicuous orators and ſtateſmen, whoſe recent loſs our country has to deplore. The moſt reprehenſible, in our opinion, of theſe ſtrictures, is his attack on the character of Mr. Burke; for whom, as the able friend of religion, order, and good government, we ſhall always entertain a veneration. We muſt alſo paſs over the good advice which Mr. Enſor gives to his Independent Man, in caſe he ſhould ever attain the dignity of a miniſter of ſtate, and be admitted to a ſhare in the councils of his king.

He next conſiders at ſome length the buſineſs of authorſhip, as a rational amuſement for thoſe who have leiſure; and as a uſeful employment to thoſe who are qualified by their talents to inſtruct the public. He juſtly obſerves alſo, that much pleaſure, and even inſtruction, may be derived from writing what, after all, is unfit for publication. He therefore exhorts the idle to become diligent in the exerciſe of their literary talents; and he expoſes the inſufficiency of many of the arguments by which men are frequently deterred from this exertion of their powers. He next proceeds to give ſome good directions for compoſition, and conſiders the ſubject of rhetoric under the three heads, of words, ſentences, and figures. We might extract ſome uſeful rules

from

from this part of the work, but we more particularly recommend his "Hints to Authors," vol. ii. p. 407, from the conviction, that if they were duly attended to, the irkſomeneſs of our taſk as reviewers would, in many caſes, be materially diminiſhed.

Mr. Enſor terminates his labours with the ſubject of marriage, and he proves himſelf an able advocate for the female ſex, and for the genuine felicity of a virtuous matrimonial union. While he ſhows the folly of truſting to the duration of romantic love, he inculcates the neceſſity of founding the happineſs of the marriage ſtate upon mutual attachment; and points out thoſe qualifications in a wife, which are moſt likely to contribute to the comfort of the huſband.

Upon the whole we have found Mr. Enſor the ſteady advocate of morality, and ſo far he has our approbation; but we differ from him materially in many particulars reſpecting education, and at once cenſure and pity him for the contempt in which he ſeems to hold the doctrines of revealed religion. Of his ſtyle our readers will be able ſufficiently to judge, from the large ſpecimen we have adduced; it is animated, but ſometimes affected and incorrect: thus we have *fautors* for *favourers;* and *defer to their advice*, inſtead of *pay deference to their advice.* His frequency of quotation, and continual introduction of the names of perſons, diſtracts rather than engages the attention; and the inconvenience is augmented by the manner in which he has diſpoſed his numerous notes, which are all, even although they ſhould contain but a ſingle reference, transferred to the end of the volumes. This may preſerve unimpaired the uniformity of his page, but it gives much interruption and trouble to the attentive reader: nor can it fail to be remarked, that if the unuſually large type of his text was thought neceſſary for any particular claſs of readers, the ſame perſons muſt inevitably be excluded from the benefit of the notes, by their no leſs unuſual ſmallneſs.

ART. XI. *The Complete Navigator; or, an Eaſy and Familiar Guide to the Theory and Practice of Navigation; with all the requiſite Tables. By A. Mackay, LL.D.* 8vo. 527 pp. 10s. 6d. Longman. 1804.*

IF we conſider the utility of navigation to a commercial country like our own, we ſhall not wonder at the various publications upon the ſubject; and it muſt be confeſſed, that the diſcoveries which have been made in the theory of this branch of ſcience, have led to the moſt uſeful practical concluſions. The accuracy with which the Lunar Tables are now conſtructed; the improved Tables of the Satellites of Jupiter; the invention of a Sea Quadrant, by Hadley; with the late improvements in watch-making; theſe have been the great means by which we are now enabled to conduct our ſhips from one port to another with ſo much certainty. The work before us is principally of a practical nature, and executed with the ability which we expected, from our acquaintance with another work of the author relative to the ſame ſubject.

The work begins with an account of the principles of the ſphere, and the figure and magnitude of the earth; defining under the *former* head, the latitude and longitude, with their uſe in determining the ſituation of places; and under the *latter*, ſtating the various obſervations by which the earth is found to be globular, with the method of finding the length of a degree, and thence the dimenſions of the earth. The author then deſcribes the various inſtruments uſed at ſea, to determine the diſtance which a ſhip runs over in a given time, firſt giving a deſcription of the common log.

"The log is conſtructed of wood, in the form of a quarter of a circle, being about 5 inches radius, and a quarter of an inch thick. To the arch a quantity of lead is affixed, to make it ſwim perpendicularly in water without ſinking. There are two holes in the log, to one of theſe the log line is faſtened, and a wooden peg at the end of a ſmall portion of line, whoſe other end is connected with the log line, is, during the time of making the experiment, put into the other hole in ſuch a manner, that it may fly out on giving a ſudden jerk to the line; and conſequently the log will be eaſily drawn home after the glaſs is run out."

---

* This book is out of all uſual time for notice; but as it is in itſelf important, and as a friend has communicated a valuable account of it, we ſhall herein deviate from our uſual method.

After

After deſcribing the half minute glaſs, ſome problems are added, ſhowing the uſe of theſe two inſtruments in determining the diſtance run by the ſhip; pointing out the ſources of error to which this method is ſubject; and it is remarked, that

"The glaſs, inſtead of running out exactly in 30 ſeconds, ought to run out in 29 or 29½ ſeconds, becauſe above half a ſecond will be elapſed between the inſtants the ſtray line is out and the glaſs turned."

But to avoid the errors to which the common log is ſubject, and to obtain the rate of ſailing more accurately, a great variety of other logs have been invented; all theſe the author has briefly and very clearly deſcribed, but he does not undertake to determine which is the moſt correct. The mariner's compaſs is an inſtrument by which the direction of a ſhip's courſe is aſcertained; a deſcription of which, together with the method of ſounding, are next conſidered and explained, and directions given how they are to be uſed to advantage. The common method of keeping a ſhip's reckoning, is by theſe two inſtruments; for the diſtance and direction run being found, the differences of latitude and departure are obtained by the ſolution of a right angled plane triangle. But this being upon ſuppoſition that the earth is a plane, a reckoning thus kept for a length of time, will err very much from the truth. This is called *plain* ſailing; and although various methods have been given to correct ſuch errors, yet they muſt ſtill remain very conſiderable. Other methods have therefore been invented, to determine more accurately the place of a ſhip, without any previous reckoning.

The author next gives an account of the tides; and this he has done with great conciſeneſs and perſpicuity. He ſtates them as ariſing from the attraction of the ſun and moon upon the different parts of the earth; gives the reaſon why the principal part of the effect ariſes from the moon; under what circumſtances the tides are the higheſt; why they are higher at one place than at another; explains the cauſes of the ſpring and neap tides; ſhows how the tides are affected at different parts of the earth, and from what cauſes, and concludes thus:

"From what has been ſaid, it will appear that, to find the time of high water with accuracy, the latitude of the place, the moon's declination, tranſit, and horizontal parallax, the time of the year, and of high water at full and change at the given place, muſt be taken into account."

Dr.

Dr. M. then gives three methods of finding the time of high water; theſe are very valuable, and are explained by examples with great clearneſs; making an important part of the work. The firſt method is very ſimple, but the other two are the moſt accurate.

Beſides the arithmetical operations of making the computations for finding the difference of latitude and departure, there is another very ready and practical method, by what is called *Gunter's* Scale, invented by Mr. E. Gunter, by which you can, by means of a pair of compaſſes, take a fourth proportional to three given numbers. Of the conſtruction of this ſcale, this author has given a very full deſcription, ſhowing how the various lines upon it are laid down. Beſides the above-mentioned uſe, multiplication, diviſion, and the extraction of roots, are very readily performed by it; and although the accuracy cannot be equal to that of an arithmetical calculation, yet where great accuracy is not required, the ſcale is very uſeful.

Theſe fundamental principles being explained, the author gives a ſhort treatiſe of geometry, containing ſuch problems and theorems as are neceſſary in the future part of the work; and then proceeds to plane trigonometry, a department of geometry which ſhould be well underſtood, as the principle upon which all plain ſailing depends. Accordingly we find this ſubject very fully explained, both in reſpect to the theory and examples of actual calculations for every particular caſe. And having thus prepared the reader, Dr. M. proceeds to determine the ſituation of a ſhip at any propoſed inſtant of time, by means of the courſes and diſtances ſailed from a place whoſe latitude and longitude are known. Theſe operations are performed by conſtruction, by calculation, by inſpection in the traverſe tables, and by Gunter's ſcale.

The next chapter is upon *parallel* ſailing. The figure of the earth being ſpherical, the meridians approach each other and meet at the poles. The meridian diſtance therefore anſwering to the ſame difference of longitude, is variable with the latitude upon which it is reckoned.

"Parallel ſailing is the method of reſolving problems, in which the difference of longitude between two places in the ſame parallel, their diſtance, and the latitude of the parallel, are concerned. This ſailing is particularly uſeful in any trade where the courſe is near a parallel, or in making low or ſmall iſlands."

The author has explained in a very clear manner, the methods

methods of reſolving all ſuch caſes by the four methods before ſtated.

"*Middle latitude* ſailing is an eaſy, though not ſtrictly accurate method of reſolving problems in ſailing, in which the courſe is neither a meridian nor a parallel, the earth being ſuppoſed a ſphere. This ſailing is a combination of *plain* and *parallel* ſailing.

This ſubject is of a more difficult nature than thoſe before treated of; but it is here handled in ſo familiar and clear a manner, as to render it very intelligible. On this principle of ſailing, the author makes the following obſervations:

"Although the above method is that which is conſtantly practiſed at ſea, and which is no doubt tolerably exact in any probable day's run, yet, in high latitudes, and when the diſtances are conſiderable, it is by no means to be depended upon, whether performed according to the principles of middle latitude, or Mercator's ſailing."

Mercator's ſailing is a ready and accurate method of reſolving the ſeveral problems in navigation, upon ſuppoſition that the earth is a perfect ſphere.

"This ſailing is ſo named from *Gerard Mercator*, who having obſerved the errors of the common charts, and the great trouble attending the uſe of thoſe conſtructed upon globular principles, in which the rhumb lines were ſpirals, he, in the year 1556, publiſhed a chart, wherein the rhumbs were repreſented by ſtraight lines, and the meridians as well as the parallels of latitude were alſo repreſented by ſtraight lines parallel to each other: but in order to compenſate the error ariſing from the paralleliſm of the meridians, each degree or portion of the meridian was increaſed in length, with its diſtance from the equator."

Two theorems are then given with their demonſtrations, and upon which the reſolutions of all problems depend. A great variety of well choſen examples are added, with their ſolutions. But the method here given is not correct; and when the run is extended to a conſiderable diſtance, the error will increaſe with the diſtance, and become conſiderable. In conſequence of this, the author gives a ſecond rule, containing a correction of the error of the preceding rule. Thus far the various rules for finding the place of a ſhip at any given time, have been comprehended under the reſolution of a right angled triangle; the next chapter therefore contains the doctrine of what is called *oblique ſailing*, this

"In

"Is the application of oblique angled triangles to the ſolution of problems at ſea. In going along ſhore, this ſailing is particularly uſeful in aſcertaining the diſtance of places from the ſhip, and from each other. Alſo, when it is required to ſettle the latitude of any particular place, from obſervations taken at ſea, oblique ſailing becomes neceſſary to determine the diſtance of the ſhip from the place; and hence the difference of latitude between them."

Chapter 7th is upon *windward* ſailing, that is, to gain a port by the ſhorteſt and moſt direct method poſſible, when the wind is in a direction unfavourable to the courſe which the ſhip ought to ſteer for the port. In this caſe, the ſhip muſt ſail upon different tacks; the object of this ſailing is therefore to find the different courſes upon which the ſhip muſt run to arrive at the port in the leaſt time poſſible. This is illuſtrated by a great many well choſen examples. The practical navigator will find the inſtructions here given, of great uſe.

The next article treated of is *current ſailing*. In all the preceding laws of ſailing, the water has been ſuppoſed to be at reſt; and where the tides are regular, this may anſwer very well, as the effect of the flood will about counteract that of the ebb. But in places where there is a current, allowance muſt be made for the ſpace through which a ſhip is taken by that courſe; the method therefore of reſolving ſuch laws is called *current ſailing*. In a calm, the ſhip will be carried altogether by the current, and the motion of the current will meaſure the motion of the ſhip; but when there is any wind, the effect of the wind upon the ſhip's courſe muſt be compounded with the effect of the current upon it, in order to determine the free motion. The author propoſes to determine the effect of a current thus:

"In the open ocean in calm weather, the ſetting and drift of a current are eaſily found by taking a boat to ſome little diſtance from the ſhip; which being brought up, by ſinking from the ſtern a heavy iron pot, or loaded kettle, to the depth of about 100 fathoms: then, the log being low, its bearing will be the ſetting of the current; and the number of knots run out in half a minute will be its drift. When in ſight of land, the ſetting and drift of a current may be found, by obſerving ſome remarkable place or places aſhore, at certain intervals of time."

Thus has the author explained very fully the various methods of what is called *keeping a ſhip's reckoning at ſea*; that is, to keep an account of the courſe which a ſhip deſcribes from day to day; ſo that knowing the place from which

which you ſet out, you continue to know where you are. This is done without any aſtronomical obſervations.

The next ſubject treated of is that of *Charts*. The charts are repreſentations of parts of the ſurface of the earth; but as theſe are laid down upon a plane, and the earth is a ſpherical ſurface, it is impoſſible to conſtruct a chart which ſhall in all reſpects repreſent truly any portion of the earth; various methods of projection have therefore been invented to lay down charts, and render them of practical uſe. The firſt chart deſcribed by this author is the *plane* chart, and the ſecond is *Mercator's*; the latter of theſe he has explained upon the principles before given. The principal uſe of a chart is to find the courſe and diſtance between any two places, and to lay down the place where a ſhip is. The author has therefore given the method of performing the ſeveral problems in ſailing by this projection.

The next chapter contains a ſhort, but very clear and accurate account of *Hadley's* Quadrant; deſcribing its conſtruction, the uſes of the different glaſſes, and their adjuſtments. The principal uſe of this inſtrument being to determine the latitude and longitude of places both by ſea and land, the author firſt deſcribes the different heavenly bodies requiſite for the former purpoſe. He then proceeds to explain the various methods which have been uſed to find the latitude. The problem, to find the latitude from two altitudes of the ſun and the time between, is explained with great clearneſs; and examples are given of all the laws to which the rule may be ſubject. This is a valuable part of the work.

The next chapter contains the method of finding the longitude at ſea by the lunar obſervations; a problem of the firſt importance in navigation, but whoſe ſolution is now brought to a conſiderable degree of accuracy, by the great improvements of the lunar tables, and the quadrant invented by *Hadley*, by which the diſtances of any two bodies in the heavens can be meaſured, notwithſtanding the great unſteadineſs of the obſerver on board a ſhip. Of all the various modes, which have been propoſed to determine the longitude of a ſhip at ſea, this method will always be found to be the beſt. The ſame degree of confidence cannot be put in time-keepers, as their rate of going is ſubject to vary, and they are alſo liable to injuries. Watches, however, are very valuable, as ſerving to connect obſervations taken at different times. The problem to be here ſolved is, given the moon's *apparent* diſtance from the ſun or a fixed ſtar, and their altitudes, to find their *true* diſtance. The rule is here clearly

ſtated,

ſtated and exemplified. Thus the longitude of a ſhip is found without any previous knowledge of its ſituation, except the longitude by account.

The variation of the compaſs is the next ſubject treated of; to which is added, a deſcription and uſe of the azimuth compaſs. This is followed by the journal of a voyage from England to Maderia; to which is added, various uſeful directions to the mariner reſpecting the working of a ſhip; and this finiſhes the ſubject of navigation. But the author has added a variety of other very uſeful matters, connected with the ſubject; as, the application of trigonometry to the menſuration of heights and diſtances; of the true and apparent direction of the wind; the method of ſurveying coaſts and harbours; how to know the principal fixed ſtars; on the wind; with the uſe of the barometer, thermometer, and hygrometer. In the ſixth book, is added, a very valuable collection of tables, with precepts for their uſe; and an extenſive table of the latitudes and longitudes of places upon the earth, with copious tables of logarithms.

From the account here given of the work before us, the reader will be able to form an eſtimate of its contents and value. In juſtice to the author, we muſt acknowledge that throughout the whole we diſcover the hand of a maſter. The rules and examples are every where delivered with great ſimplicity and clearneſs. We conſider it as a very valuable treatiſe, and ſuch as ought to be in the hands of every officer when he goes on board his ſhip. Nor can we forbear expreſſing our regret, that this volume has remained ſo long unnoticed*.

BRITISH CATALOGUE.

POETRY.

ART. 12. *The poetical Works of Sir William Jones, with the Life of the Author.* 2 vols. 12mo. 10s. 6d. Cadell and Davies. 1807.

This is a new and remarkably neat edition of the poetical works of a favourite and popular author. The Life is given at

---

* Two other valuable works, by the ſame author, have been recommended in the Britiſh Critic: his book "on the Longitude," vol. III. p. 258; and that on the "Gunter's Sliding Scale," vol. XXII. p. 446.

conſiderable

conſiderable length, for the materials of which the editor acknowledges himſelf principally indebted to the Memoirs of Sir William Jones, by Lord Teignmouth.

ART. 13. *Mirth and Metre, conſiſting of Poems, ſerious, humourous, and ſatirical, Songs, Sonnets, Ballads, and Bagatelles, written by C. Dibdin, jun.* 12mo. 5s. Vernor and Hood. 1807.

The author, who has much and often contributed to the innocent amuſement of the public, modeſtly enough calls this a volume of trifles: but they are for the moſt part very agreeable trifles, certainly not deficient in *meaſure*, though they are not all of equal *weight*. The ſerious parts are friendly to morality, and with reſpect to the lighter, we have no doubt but the *ſmiles* will have conſiderable majority over the *frowns*. Indeed ſome of the ſongs are excellent.

ART. 14. *Poems, chiefly Amatory. By David Carey, Author of the Pleaſures of Nature, &c.* 12mo. 5s. 6d. Vernor and Hood. 1807.

The author, in his preface, ſeems conſcious that his poems are liable to the objection of being ſomewhat too amatory; which, indeed, is alſo the caſe with the vignette prefixed. In a haſty view, however, nothing occurred to us as deſerving any great ſeverity of reproof, and the following will demonſtrate that Mr. Carey has ſome, at leaſt, of the qualities of a Poet:

"WOMAN.

Quid vento levius? Pulvis. quid pulvere? Pluma.
Quid pluma? Mulier*. Quid muliere? nihil.

"O'er ſmiling lawns or ſlumbering ſeas,
Full lightly roves the reſtleſs breeze;
Light floats in air the varying feather,
But woman's lighter ſtill than either.
Bedecked with beauty's ſiren ſmile,
Like April ſunſhine, to beguile;
Or Luna's ſtreams of ſilver light,
That glad awhile the traveller's ſight;
Then leave him darkling ſtill to range,
And mourn their falſehood and their change.
See woman ſooth with flattering art,
Awhile the doting lover's heart;
Then like the wind inconſtant turn,
And doom that faithful heart to mourn.
To every virtue cloſe allied,
To every neighbouring vice beſide;

* *Muliere* is improperly printed for *Mulier*.

Where

Where mix'd with every nameleſs grace,
Luxuriant folly has its place.
Fantaſtic woman rules the mind
With power deſpotic, unconfined;
Whoſe throne, in reaſon's ſpite that roſe,
One blaſt of reaſon overthrows."

ART. 15. *Poems, Original, and Tranſlated by P. J. Ducarel, Eſq.* 12mo. Price 5s. Carpenter. 1807.

That theſe Poems are neither deſtitute of Taſte nor Imagination, will ſufficiently appear from the following ſpecimen:

"THE DEATH OF LOVE.

"One day from Cytherea's view,
The little urchin, Love, withdrew;
The nymphs of Rhodope with joy
Diſcover'd, and careſs'd the boy;
And preſs'd the roſy grape, and fill'd
The ſparkling cup, and Cupid ſwill'd:
The buſy fumes that upward fled,
Quickly o'erpower'd his little head.

"Now, tir'd of frolic and of play,
His tiny godſhip would away;
And plies his wing with ſilken ſound,
In giddy circles round and round.
He ſeeks his mother; but, ah me!
Poor tipſy Cupid cannot ſee:
To Pleaſure, by miſtake, he flies,
And on her panting boſom dies." P. 144.

ART. 16. *The Inferno of Dante Alighieri; tranſlated into Engliſh Blank Verſe, with Notes, hiſtorical, critical, and explanatory; and a Life of the Author. By Nathaniel Howard.* 12mo. 293 pp. 8s. Murray. 1807.

Another Engliſh Dante, after Mr. Boyd's in rhyme*, and Mr. Cary's in blank verſe †, is rather more than we expected. This is alſo in blank verſe; and Mr. Howard does not even mention the name of either of his predeceſſors. Of theſe the tranſlator with whom he comes moſt immediately into competition, is Mr. Cary; and in making the compariſon between them, we find the preſent author ſtanding on reſpectable ground. Sometimes he is more poetical than his predeceſſor, ſometimes leſs ſo; always leſs literal, and therefore leſs fit to ſerve as an interpreter to the

* See Brit. Crit. vol. XXI. p. 225.
† See Brit. Crit. vol. XXVI. p. 18; and XXIX. p. 528.

ſtudent

ſtudent who aſpires to read the original. Mr. H. ſeems to confine his deſign to the *Inferno*. Mr. C. if we miſtake not, means to go on to the *Purgatorio* and *Paradiſo*, which complete this famous poem. The obvious matters of compariſon between the two blank-verſe tranſlators, are the Verſions and the Notes; on each of which we ſhall very briefly remark. Mr. H. thus renders the opening of the 2d Canto:

> "Low ſank the day: the duſky air enwrapt
> All weary *beaſts* in night, and from their toils
> Releaſed them. *I alone ſuſtain'd* the war
> Of woes, and mazy perils of the way,
> *Which now my mind unerring ſhall retrace.*
> O Muſes! O *bright* Genius! raiſe my thoughts;
> Aid me ye powers of mind, who hold preſerv'd
> In Memory's tablet, what theſe eyes ſurvey'd,
> Now prove your nobleſt Virtues! 'Thou my guide
> Examine,' I began, 'my nature firſt;
> Firſt try what courage animates my breaſt
> Ere thou entruſt my footſteps to proceed." P. 19.

The whole of this opening is much inferior to that of Mr. Cary, though it departs further from the original. Inſtead of *beaſts*, it ſhould be *animals*; *I alone ſuſtain'd*, ſhould be, I alone "prepared to ſuſtain," as in Cary, "M'apparecchiava a ſoſtener." The fifth line is ſo ſimilar, that, were it not in tranſlating the ſame thing, imitation would be ſuſpected. Mr. Cary's is, "which my unerring memory ſhall retrace." The tranſition from the invocation to the ſpeech, wants the diſtinctneſs which the original gives it, and Mr. Cary equally: and "bright genius" is neither ſo literal nor ſo good, as "high genius." We are not quite ſatisfied with either tranſlator in the opening of Canto III. where is the famous,

> "Per me ſi va nella citta dolente."

But we rather preſer Cary. We could point out paſſages, in which we prefer Howard. Mr. Cary has printed the original with the tranſlation, Mr. Howard has not; yet, oddly enough, the latter, at the head of each note, cites the original only, which his reader may not happen to poſſeſs or underſtand; nor has the Engliſh always any thing literally anſwering to it. Thus Mr. H.'s firſt note on Canto II, is on the words "Lo vas d'elezione," where the tranſlator is rather more learned than is neceſſary, in illuſtrating the word σκευος, or *veſſel*, for body, or perſon. Yet no ſuch term appears in his tranſlation, where St. Paul is named expreſsly, with the title, "Choſen of God." Mr. Cary more properly tranſlates it, "The *choſen veſſel* alſo travell'd there." But for this inconvenience, the notes of Mr. H. ſeem to be well compiled, and ſufficiently explanatory. We

ſhould not indeed, on the whole, find any material fault with Mr. Howard's tranſlation, except that, the other having been juſt publiſhed before, it appears to be rather ſuperfluous.

ART. 17. *An Elegy on the Demolition of the (two) Leaden Spires of Lincoln Minſter: diſtributed in Lincolnſhire, as a Chriſtmas-Box, 1807, from the Preſident of the Royal Society. To which is added a Parody, ſent in return, as a New-Year's Gift,* 1808. 4to. 6s. Hellaby, Boſton. 1808.

Almoſt every ſtranger who has viſited the beautiful cathedral at Lincoln, for many years paſt, has lamented the ſtrangely diſfiguring effect of the two weſtern ſpires. Incongruous, clumſy, ill deſigned, and worſe executed, reſembling nothing but very ugly extinguiſhers; they ſeemed to be the job of ſome vile country plumber, in league with the carpenter, to deform the church for their own joint benefit. Yet, ſtrange to ſay, when taſte interferes to remove theſe long cenſured deformities, perſons are found, who, from a miſtaken notion of their antiquity, and a ſtill more blundering idea of their beauty, are deſirous to have them preſerved. Theſe fooliſh errors ſeem to have produced an elegy on the demolition of the ſaid ſpires, which ſome perſon of better taſte and judgment has here parodied; printing the parody ſtanza for ſtanza with the elegy. As the parody alone ſeems to us to ſpeak any reaſon, we ſhall cite the two firſt ſtanzas of it. They who admire any kind of deformity, if ſuppoſed to be ancient, may exerciſe their wits, if they have any, in gueſſing what the original ſtanzas were.

" Adieu,—ye twin ſiſters, foul ſpires,
By baſe architects modernly plac'd;
Now remov'd, much againſt the deſires
Of ruſticks, who never knew taſte.

Oft I've view'd you with ſorrowing face,
As vile ornaments, horrid, impure;
As of Gothick deſign the diſgrace,
And the work of ſome plumber obſcure.

Some *Purſuer of architectural innovation* probably produced, or ſuggeſted, the elegy here parodied.

POLITICS.

ART. 18. *Preſent State of the Britiſh Conſtitution; hiſtorically illuſtrated, by Britannicus.* 8vo. 182 pp. 4s. Longman and Co. 1807.

The mode of illuſtration adopted by this author, is certainly the beſt calculated to impreſs on the mind the various changes which

which have taken place in the laws and government of this kingdom; and the events which, after many ſtruggles, have finally eſtabliſhed our preſent Conſtitution. It has accordingly been choſen by ſeveral eminent writers, the reſult of whoſe labours has been ſuch as to render the work before us, in a great degree, ſuperfluous. Yet although the author cannot claim the merit of much ſagacity in reſearch, or novelty of remark, he has perhaps brought the facts which he relates into a narrower and more convenient ſpace, than former works on the ſame ſubject will be found to occupy. On this account, his illuſtrations may be uſeful to thoſe who have not leiſure for the peruſal of more elaborate treatiſes. Nor have we, throughout the earlier and greater part of this work, any material objection to make to the accuracy of this writer's ſtatements, or the juſtneſs of his obſervations. When the political opinions of the preſent times have not room to operate, he is ſufficiently candid; his judgments are impartial, where popular prejudice does not interfere. The firſt bias of this kind which we have to notice, is the revival of that vulgar, but now exploded, imputation on Sir Robert Walpole, of holding the opinion, that "every man has his price." If the experience of that able Miniſter did not refute ſuch a doctrine, his good ſenſe would have forbidden the public avowal of it. Much of the political hiſtory which follows has no application to the profeſſed object of the author, the illuſtration of the Britiſh Conſtitution, and is ſtrongly tinctured with the party politics and prejudices of the day. He is inaccurate in repreſenting the firſt Lord Chatham as having ſucceeded to the Pelham adminiſtration, after the commencement of the war of 1756; for Mr. Pelham, the chief of that adminiſtration, had died ſome years before, and the Miniſtry had been, in ſeveral other reſpects, changed. He adopts the illiberal and long ſince exploded notion of the continuance of the Earl Bute's influence long after his reſignation (nay, even during the adminiſtration of Lord North), an opinion which, we are convinced, was never ſeriouſly entertained by any well informed perſon, however convenient the report may have been found, as a pretext for popular clamour and invective. Conſiſtently with the politics which this author adopts, he is groſsly unjuſt to the character of the great and venerable Earl of Mansfield; a judicial character which is daily riſing in the public opinion (if indeed it have not already attained an unrivalled eminence), and may bid defiance to a thouſand ſuch aſſailants as this author. In our own times he is, of courſe, hoſtile to the adminiſtration of the late Mr. Pitt, though he affects ſome reverence for his memory. In ſhort, we may juſtly characterize this tract as containing juſt, and, upon the whole, accurate remarks, ſo far as they relate to the ancient conſtitutional hiſtory of Great Britain; but as deformed by a prejudiced, and often unjuſt, account of later political events, apparently compiled from party pamphlets and newſpapers.

ART. 19. *A few Obſervations on the preſent State of the Nation, in a Letter to His Grace the Duke of Bedford. By the Rev. F. Randolph, D. D.* 8vo. 99 pp. 2s. 6d. Wilkie and Robinſon. 1808.

Theſe "few Obſervations" (which appear to us to be both numerous and multifarious) glance occaſionally at religious topics, but chiefly relate to the ſubjects of Politics and Commerce. The preſent war is characterized by the Rev. author as *diſaſtrous throughout its progreſs*; and, ſpeaking of its motive and principle, he queſtions whether "The impulſe of angry paſſions has not been miſtaken for earneſtneſs in our country's cauſe? whether the ſpirit of pride, hatred, or revenge, may not have occaſionally mixed with profeſſions of national honour, and propoſals for national ſecurity?" We cannot agree in any of theſe ſentiments. To us it does not appear that a war can be termed "diſaſtrous throughout," in which (though our continental allies have been overcome or overawed) we ourſelves have been uniformly victorious on our own element; a war by which we have not only preſerved our independence, but eſtabliſhed (by the bleſſing of God) for ages to come, the pledge of that independence, our maritime ſuperiority. Would the author adviſe us to riſk the loſs of theſe advantages, by following the examples of thoſe wretched nations, whoſe ſovereigns have (in the revolutionary phraſe) *fraternized* with the tyrant of France? Let him aſk the King of Spain what he now thinks of that policy, after having given it a complete trial! Neither can we admit that, whatever may be the feelings of ſome individuals, "the ſpirit of pride, hatred, or revenge," can be juſtly imputed to the nation, which approved the experimental peace of Amiens, and which, before it relinquiſhed that experiment, endured ſuch a ſeries of inſults and aggreſſions. The writer who ſets out with ſuch ſentiments as theſe (were there no other ſymptom of party prejudice in his work), cannot, we think, be deemed an unprejudiced or impartial obſerver. But were we even diſpoſed to coincide with the political opinions of this writer, we ſhould object to the declamatory ſtyle of his Letter: for while he ſtrongly paints the awful ſituation in which this country is placed, aſſailed by ſuch a hoſt of enemies, he does not point diſtinctly to any courſe of proceeding by which peace and ſafety may be obtained and ſecured. "Vindictive meaſures" (under which term, we preſume, the late Orders of Council are alluded to) are reprobated, as tending, in the author's language, to "pull down the commercial edifice, and bury ourſelves beneath its ruins." The diſcuſſion of this ſubject would far exceed our limits. We will therefore only remark, that the author does not prove what he aſſerts; nor when he accuſes his countrymen of "violating commercial honour and good faith," by the capture of what he calls "neutral

"neutral veſſels," has he attempted to ſhow that thoſe nations are intitled to the rights of neutrality, whoſe governments have ſubmitted to the tyrannical mandates and prohibitions of our enemy.

But what ſhall we ſay to a writer who, not contented with propoſing to "divide," as he terms it, "the empire of the ſea and land between England and France" (a meaſure which, while it confirmed the ſubjugation of Europe, would highly endanger our own) ſtrongly inclines, if he does not expreſsly recommend "*to offer up our code of maritime laws in part of payment of the price of peace?*" Where is the ſpirit of Engliſhmen fled, when a writer, of reſpectable ſituation and character, can mention ſuch a ſuggeſtion in any terms but thoſe of reprobation and diſdain?

The financial difficulties, and the preſſure of taxes, ariſing from the war, are alſo manifeſtly exaggerated by the reverend author. Great as the latter may be upon ſome individuals, they are not likely to be much increaſed; unleſs the author's friends, when in power, deceived us in their ſcheme of carrying on the war for ſeveral years, without any material increaſe of the public burthens: nor is this repreſentation conſiſtent with the picture which he afterwards draws (in pages 52 and 53) of the general proſperity of Britain.

The latter part of this work (which relates chiefly to Commerce and Finance) is, we readily admit, more able, argumentative, and juſt. The author differs from a late writer, who has endeavoured to prove that the proſperity of our country is wholly "independent of Commerce." As the pamphlet in queſtion is now under our conſideration, we will not in this place diſcuſs that much agitated queſtion. It is, however, treated by this author with ability; and, what agreeably ſurpriſed us, with perſpicuity. This latter portion of his work may perhaps reſcue it from the neglect to which the confuſed and empty declamations in the preceding part would, in our opinion, have juſtly conſigned it.

At the cloſe of this letter the author has revived and ſtrongly recommends a plan of finance, propoſed by the Biſhop of Landaff; namely, that a proportion of our capital ſhould be applied to the redemption of the whole, or a conſiderable part, of the national debt. As this propoſal is not new, we will only add, that we coincide in opinion with thoſe who have deemed it impracticable.

ART. 20. *The Britiſh Cabinet of* 1806, *or Memoirs of the illuſtrious Perſonages who compoſed the late Adminiſtration, with Strictures on their Qualifications as Stateſmen.* 8vo. 5s. Vernor and Hood. 1806.

While this work was at the preſs, it pleaſed his Majeſty to make a change in the adminiſtration. The characters are drawn up with great ſpirit, and as far as a curſory examination of the contents, enabled us to judge with truth and moderation.

MEDICAL.

ART. 21. *An Account of the Ophthalmia which has appeared in England ſince the Return of the Britiſh Army from Egypt. By John Vetch, M. D. Member of the Medical Society of Edinburgh, and Aſſiſtant Surgeon to the 54th Foot.* 8vo. 142 p. 6s. Longman, Hurſt, Rees, and Orme. 1807.

ART. 22. *Remarks on the Purulent Ophthalmy, which has lately been epidemical in this Country. By James Ware, Surgeon, F.R.S.* 8vo. 2s. 57 p. Mawman. 1808.

The alarm which prevails reſpecting a new and virulent ſpecies of ophthalmia has occaſioned the publication of the two above-mentioned works. As they both treat upon the ſame ſubject, they can with propriety be reviewed and compared together.

Dr. Vetch ſupports the generally received opinion, that this violent and contagious malady has been imported from Egypt: the proofs of which appear to us ſatisfactory: for the diſeaſe firſt attacked our troops when in that country; and the regiments who continue infected, either were in Egypt themſelves, or have lodged in the ſame barracks, or have communicated by ſome means with the infected troops: and hitherto it has ſpread very little among other claſſes of men.

Mr. Ware agrees with Dr. Vetch in conſidering this a contagious diſeaſe, and in thinking that it proceeds from a ſpecific poiſon. He ſtates, that it is ſimilar to the purulent ophthalmia of new-born infants, ariſing from fluor albus; or to the ophthalmia of adults which occaſionally is excited by the matter of gonorrhea, or gleets. Mr. Ware expreſſes himſelf with an unpleaſant ambiguity: he appears to ſuſpect that the Egyptian ophthalmia is of the ſyphilitic kind; yet does not care to commit himſelf by a frank declaration. It appears to us moſt certain, that the diſeaſe in queſtion, which has ſpread with ſuch malignant violence, is a new contagion here, and cannot be owing to cauſes which have long been prevalent throughout Europe.

A deſcription of the diſeaſe is given by both authors. That by Dr. Vetch, though firſt publiſhed, is the moſt minute and circumſtantial.

Inflammation firſt attacks the external parts of the eye; it proceeds rapidly, and riſes ſoon to the higheſt degree. When unchecked, the tranſparent cornea ſoon becomes dim, ulcerates, and burſts, and viſion is loſt for ever. The number of our brave ſoldiers, who have been ſtruck with total blindneſs by this diſmal malady, is great; though the medical officers of the army appear to have tried every known plan to cure the afflicted, and to ſtop the ſpreading contagion. Dr. Vetch was witneſs to the inefficacy of the ordinary methods of treating ophthalmia. The anti-

phlogiſticated

phlogiſticated regimen had no avail: warm and cold applications were equally inſignificant; aſtringents, ſtimulants, and opiates, were all fruitleſs: ſo that the military ſurgeons had the mortification to ſee that this dreadful diſeaſe fruſtrated all their efforts. At length a method of controuling, and, in moſt caſes, of ſubduing this diſtemper, was happily diſcovered; and Dr. Vetch gives the ſole merit of the plan to Mr. Knight, Inſpector-general of Military Hoſpitals. It conſiſts chiefly in immoderate bleedings. From thirty to ſixty ounces of blood is drawn off at once, and this is repeated frequently. We confeſs our aſtoniſhment that any human being ſhould ſupport the loſs of ſuch large quantities of blood, which, it is aſſerted, was followed with no laſting miſchief to the conſtitution, but with the moſt ſtriking benefit to the diſtemper. The antiphlogiſtic regimen, in its ſtricteſt ſenſe, is naturally enjoined at the ſame time. And Dr. Vetch declares, that by this bold treatment the ophthalmia is overcome with more certainty than any other inflammatory diſeaſe.

Little dependance appears to be placed on the local treatment. In the firſt ſtage, linen compreſſes dipped in ſome cooling lotion, as the ſappharine water, or the ſaturnine ſolution, are conſtantly applied: and the eyes are to be frequently cleanſed by injecting tepid water with a ſyringe.

When the diſeaſe has ſomething ſubſided, other aſtringents have been found beneficial; ſuch as Bates's camphorated eye-water, ſolutions of alum, &c. and Dr. Vetch, with the doubts natural to the candid, ſeems to be at a loſs which to prefer.

Mr. Ware's treatment differs in ſeveral eſſential points from that recommended by Dr. Vetch. Without cenſuring the profuſe bleedings, he ſays, he has rarely carried the plan of depletion to the ſame extent. But he expreſſes himſelf too vaguely to comprehend preciſely to what extent he thinks it ought to be carried. He truſts more, as all oculiſts do, to the local treatment. He recommends ſtrongly ſcarifying the lower eye-lid: whereas Dr. Vetch aſſerts, in poſitive terms, that all ſcarifications were found injurious; and he adds, that the ſurgeons who witneſſed the diſeaſe in Egypt entertained the ſame opinion.

We confeſs ourſelves inclined to give full credit to Dr. Vetch; who appears to be a moſt intelligent obſerver, and who has had much greater experience in this malady. Indeed, to make even the ſlighteſt wound in a part ſo exquiſitely irritable, does not appear to us a probable means of leſſening inflammation. The cauſe of the diſeaſe being a morbid poiſon, likewiſe militates againſt this practice. That poiſon is, however, certainly not ſyphilitic, or the ſcarifications would have produced chancres.

Mr. Ware is preciſe in his recommendation of an eye-water. He conſiders Bates's camphorated water as pre-eminently uſeful; and uſually employs it diluted with three parts of common water.

He adviſes the eye to be ſyringed with this lotion once, or, in bad caſes, twice every hour. When the inflammation is very furious, he puts only four or five grains of the vitriolated copper into eight ounces of water. There is ſomething, however, contradictory in the inſtructions given afterwards; for, though the firſt directions are evidently to employ the injection moſt frequently in the bad caſes, he gives this caution: "And if the pain of the eye, and the tumefaction of the conjunctive, be conſiderable, it may be adviſable not only to make the lotion of the weakeſt ſtandard that I have mentioned, but to leave longer intervals between the times of employing it; and occaſionally to interpoſe the injection of merely tepid water in the manner recommended by Dr. Vetch." P. 39.

Thus Mr. Ware appears to have obſerved, that the frequent uſe of ſo irritating a lotion had done harm in this intenſe diſtemper, and therefore propoſes longer intervals: this inclines us to believe, that the omiſſion of it altogether would ſtill be preferable.

When the inflammation continues to augment, in ſpite of the remedies, Mr. Ware adviſes puncturing the cornea, to diſcharge the aqueous humour. This operation was firſt recommended by the ingenious James Wardrop, of Edinburgh. There has been hitherto too little experience of it to form a ſure judgment of its utility: but it ſeems to us not improbable, that by leſſening the diſtention from the plenitude of the globe, an eye may ſometimes be ſaved, which otherwiſe would be loſt.

It may be inferred from what has been written, that we prefer Dr. Vetch's publication to Mr. Ware's. The ſuperior experience of the military ſurgeon in this diſeaſe has contributed to give him this advantage.

ART. 23. *Cautions and Reflections on Canine Madneſs; with the Method of preventing the Hydrophobia in Perſons who have been bitten. By George Lipſcomb, Surgeon.* 8vo. pp. 21. 1s. 6d. Budd. 1807.

The ſubject of Hydrophobia is ſo intereſting in its nature, and important in its conſequences to the community, that we were ſurpriſed to find that any writer who deemed his reflections worthy of public notice, could communicate ſo little information as the treatiſe before us contains. The author informs us, that "the ſpecific nature of the morbid influence which produces Hydrophobia, is but little underſtood;" and that "the original ſource of this contagion is in the atmoſphere." "In proof that this diſeaſes like all other epidemics, is generated by a peculiar ſtate of the atmoſphere, it may be remarked, that whenever it ariſes, the number of dogs ſeized naturally, that is, without having had any intercourſe with other dogs, always bears a great pro-

portion

portion to the number among which the diſeaſe is diſſeminated by biting."

In the treatment, nothing occurs but what is univerſally known to practitioners; and moſt of the practical and intereſting remarks in this pamphlet are derived from Dr. Moſely; who, in return, receives much commendation from the author. That Mr. Lipſcomb, is not, however, entirely devoid of originality, appears from the following extract, which is a fair ſpecimen of his ſtyle and opinions; and if any of our readers, convinced by theſe forcible arguments, ſhould deſtroy their faithful canine friends; we ſhall doubtleſs afford the author much gratification. "Dogs may miniſter to the luxury, or rather to the folly or caprice of individuals, but inſtead of contributing to the ſecurity of perſons or property, they are productive of much diſturbance and inconvenience to both. Paſſengers in the ſtreets are perpetually ſuffering annoyance, and the goods of tradeſmen, and various articles of commerce, are frequently injured by them: vegetables and other articles of food rendered filthy and *abominable*.

"There is reaſon to believe that many fine horſes are ſtolen annually for the purpoſe of deſtruction, and the ſupply of dogs-meat: and the facility of thus diſpoſing of their carcaſes, becomes a double incitement to the horſe-ſtealer, becauſe it becomes a ſecurity from detection as well as a pecuniary advantage."

ART. 24. *Practical Obſervations on the Radix Rhatanie, or, Rhatany Root, a Production of Peru: containing an Account of its ſenſible Qualities—Its Powers as a tonic or ſtomachic Medicine—The various Forms in which it may be employed, and the moſt reſpectable Teſtimony in its Favor, as ſuperior to the Peruvian Bark in all Caſes that require the Uſe of a ſtrengthening Medicine. To which are added, Directions for the Uſe of the Phoſphate and Oxyphoſphate of Iron in Cancer, &c.* By Richard Reece, M. D. &c. 8vo. 55. pp. 2s. Longman. 1808.

The diſcoveries in the Materia Medica of late years have tended more to revive old remedies than to introduce new ones. This has been particularly inſtanced in the Digitalis or Foxglove, which is found to have been a remedy with which the earlieſt writers were as well acquainted as the preſent; ſo that the pens of Forſter, Beddoes, and Ferriar have only been retailing old obſervations dreſt in the faſhion of the day. The author of the preſent eſſay claims higher merit. He preſents us with an account of a remedy, before his time entirely unknown in this country, poſſeſſing very active virtues, and excelling the moſt boaſted qualities of the Peruvian bark; more grateful to the palate, and leſs liable in its primary action to derange the ſtomach and bowels. This medicine is the Rhatany Root, chiefly known before as a colouring material for red wine, which came by chance

chance into the hands of the author, and which he ſubjected to an accurate inveſtigation both ſcientific and practical. His eſſay is divided, firſt, into an account of the remedy in its appearance and ſenſible qualities, from which he forms ſome important deductions. He then adduces a variety of reſpectable and concluſive medical teſtimonies in its favour; and, laſtly, he enumerates the forms in which it may be preſcribed, and accommodated to various views of practice. We give him much credit for this laſt part in which writers on new articles of the Materia Medica generally fail. Dr. Reece has very properly furniſhed the profeſſion with ſuch a variety of forms in which this apparently valuable medicine may be employed, that practitioners muſt be tempted to give it a fair trial, which we have no doubt will confirm the obſervations of the ingenious author, and render the root an article of great importance; as it appears to be well worthy of a place in the Pharmacopeia.

The following are the modes in which the root has been employed by Dr. Reece:

"The Rhatany Root may be adminiſtered,

"1ſt. *In Subſtance.*—Viz. Fine powder: in this ſtate it has anſwered beſt in Intermittents and Epilepſy, in doſes, from ten to thirty grains, every two, three, or four hours, in a little mint water, or formed into an electuary, as recommended by Mr. Hill and Mr. Caton, in the 2d ſection: fifteen grains of the powder are a proportion equivalent to twenty-five of the Peruvian Bark.

"2d. *In Infuſion.* By macerating the bruiſed root in water ſix hours, the whole of its medicinal virtues is extracted. This infuſion is as potent as the decoction, and poſſeſſes more of the aroma. Six drachms of the root are ſufficient to ſaturate ſixteen ounces of water.

"3d. *In decoction.* Which is made by boiling ſix drachms of the bruiſed root in twenty ounces of water, in a covered veſſel for ten minutes, and ſtraining the liquor while hot.

"4th. *In Tincture.* Of which three kinds are kept—viz. the ſimple, the compound, and the aromatic." P. 42.

Exact formulæ are then given for making the compound tinctures; and afterwards other forms of preſcriptions into which the root is admitted, in its different forms.

DIVINITY.

ART. 25. *A Sermon, preached in the Cathedral Church of St. Paul, London, on Thurſday, June 5, 1806. Being the Time of the yearly Meeting of the Children educated in the Charity Schools in and about the Cities of London and Weſtminſter. By the Right Rev. John, Lord Biſhop of Exeter. Publiſhed at the Requeſt of the Society for promoting Chriſtian Knowledge, &c.* 4to. 11 pp. Rivingtons. 1806.

Nothing more curiouſly marks the ſilent lapſe of time, than the facility with which an event occuring annually is ſuffered to paſs by, without a recollection that its period has returned. An inſtance of it occurs in the preſent diſcourſe, which certainly we did not intend to overlook; and which yet bears in its front a date which conveys a tacit reproach.

We did not immediately perceive what could be the reference of the text, prefixed to this diſcourſe, to the occaſion of it. The words are in Mark i. 3. "The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight." The choice is fully juſtified by the opening of the diſcourſe, which commences with an animated compariſon of the Chriſtian world to a wilderneſs, beſet with dangers, through which, by diſſeminating Chriſtian knowledge, we enable the pilgrim to walk in the paths of the Lord. How dangerous a wilderneſs it is to the children of the poor, particularly in the metropolis, is admirably expreſſed in this paſſage.

"Innocence ſcarcely bloſſoms before it is blighted. The very firſt avenues of ſenſe are to them ſo many ſources of contagion and corruption. The moral air they breathe is as peſtilential as the natural, to which they are condemned. Blaſphemy and profaneneſs are the firſt ſounds which meet their ears. Licentiouſneſs and debauchery, in their moſt depraved and ugly ſhapes, are the firſt ſcenes which their eyes witneſs. Their parents (dreadful as the conſideration is) are, in many inſtances, their earlieſt preceptors in ruin and guilt. If they ſhould be of an oppoſite character, and inclined to piety and ſoberneſs, they ſtill have neither time nor leiſure to watch their inexperienced ſteps: nor do they poſſeſs means, in any degree competent, to provide even the firſt elements of Chriſtian knowledge and inſtruction." P. 3.

The remainder of the diſcourſe is founded on theſe conſiderations, and the concluſion particularly applies them to the preſent times. During our delay, the merits of the learned and Right Rev. preacher have been rewarded with an advancement to the dioceſe of Saliſbury.

ART. 26. *Further Evidences of the Exiſtence of the Deity; intended as an humble Supplement to Archdeacon Paley's Natural Theology. By George Clark.* 8vo. pp. 46. 2s. Faulder. 1806.

We have been much pleaſed with the peruſal of this ſhort work, which is intended, as the author expreſſes his own deſign, "not merely to point out the evidences of art, which appear in the form of animals; not merely to point out the mechaniſm apparent in animal frames, and thence to infer deſign and intention; but to ſhow proſpectively, from the *conſtitution of the ſexes*, and the formation of the *firſt individual* of each ſpecies of animals, that there muſt have been a *pre-cogitation*, a *previous intention*, a *pre-ordination*;" "to ſhow from the formation of one of the ſexes, that a *pre-ſuppoſal* of the certain future formation of the other ſex muſt then have exiſted; and that upon Atheiſtic principles, it was impoſſible, even if an animal of one ſex had been fortuitouſly produced, that another co-ordinate and correſpondent animal of the other ſex, could have been ſo produced, as to have perpetuated the ſpecies; and finally to ſhow, that this impoſſibility attaches to, and is multiplied in every inſtance of the formation of the ſexes, in all the ſpecies of animals which have been produced." Mr. C. has not undertaken more than he has moſt effectually accompliſhed, and upon ſuch a ſubject it behoves us to ſay, that not only the arguments are ſtrictly and entirely philoſophical, but the language alſo. We were rather ſurpriſed to find, the author of the *Syſtéme de la Nature*, ſpoken of as *Mirabaud*, without explanation: we could have pointed out ſome publications where the fraudulent aſſumption of this name is expoſed, and the real author concluded to be Diderot.

ART. 27. *The Unitarian Doctrine, that "Jeſus Chriſt is a mere Man, in all Reſpects like unto other Men, and no more," completely refuted: being a friendly and candid Addreſs to Unitarians in general; as alſo a particular Reply to ſome late Publications. By the Rev. T. Belſham, Mr. Wright, &c. &c. proving their Doctrine concerning Jeſus Chriſt to be totally unſcriptural, ſubverſive of true Chriſtianity, and moſt diſhonourable to the Redeemer and Saviour of Men, who is herein proved to be the only God of Heaven and Earth. By the Rev. J. Proud, Miniſter of York Chapel, St. James's Square, Weſtminſter.* 8vo. pp. 103. Peacock. 1806.

Mr. Proud declares, that he is neither a Trinitarian nor an Arian, according to the common import of theſe terms; nor does he agree to the commonly received doctrine of atonement. He thinks all theſe ſeveral tenets inadmiſſible, and in the work before us he ſtates his objections, and aſſerts his own principles. We can by no means aſſent to Mr. Proud's notions of the Trinity, but as an advocate for the Divinity of Chriſt, we hail in him a ſtrenuous and powerful coadjutor. We even think that he has

not

not assumed too much in his title-page, when he professes to have completely refuted the Unitarian Doctrine, that "Jesus Christ is a mere man, in all respects like unto other men, and no more;" for we conceive it to be almost impossible to compare the texts selected and argued upon by Mr. Proud, and yet overlook the super-human, super-angelic nature of our Lord and Saviour. How far Mr. P. will obtain credence for his own conceptions of the Trinity, we know not; he has certainly in some instances misunderstood, and therefore misrepresented the Catholic doctrine, nor do we think it likely that he will be held by many to have rendered this great mystery at all clearer. Still he certainly is right, in all that he alledges to prove our Saviour to be more than man, and he undoubtedly argues from the Scriptures with considerable force and effect. His style is faulty, and in his addresses to Mr. Belsham and Mr. Wright, there is a continual change of persons, which is awkward and disagreeable, but we heartily wish him success, in turning Unitarians from the error of their ways, as far as regards the person of our Lord, as represented in the holy Scriptures.

ART. 28. *The Encouraging Aspect of the Times; or, The Christian's Duty to study the Prophecies of Revelation, in Connection with the Events of Providence. A Sermon, preached in Orange-street Chapel, Portsea, Feb.* 26, 1806, *by John Griffin, Portsea.* Second Edition. 8vo. pp. 74. 1806.

We are sorry to think that almost two years should have elapsed, since this discourse was published; and that we should not till now have had an opportunity of expressing our approbation of it. It is certainly a very sensible, temperate, and instructive address; and though the title may seem strange, the author undoubtedly goes a great way to prove the aspect of the times, at the period he wrote, to have been encouraging; and we trust the same arguments would apply to the situation of things at this very moment. The author's "Calculations (to use his own words) are not founded upon political, but moral considerations; the aspect of the times not being considered as confined to this nation only, but as extending to those events which look auspicious for the world through the medium of this country, as they appear in the book of prophecy, in the page of history, in the principles of the Constitution, in the moral state of the country, and in the events of Providence. Mr. Griffin's conclusion is, that though we have certainly much to lament and repent of, yet that we have good reason to hope that this country is not destined by Providence to be conquered or brought low, while she maintains her present principles, in the great struggle to which she is exposed! We could make many extracts, but think we shall do the author more justice, by recommending the whole to

the notice of the public. It has already ſeen two editions, and deſerves to be ſtill further circulated.

ART. 29. *The Spirituality of the Divine Eſſence; a Sermon, preached before the Aſſociated Miniſters and Churches of Hampſhire, Sept.* 24, 1806. *And publiſhed at the united Requeſt of the Miniſter and Congregation of Fareham, where it was delivered. By John Styles, Iſle of Wight.* 8vo. pp. 44. Williams and Smith. 1806.

This is certainly an eloquent and pathetic diſcourſe; in which the doctrine of God's ſpirituality is conciſely, but well ſet forth, and the great importance of the doctrine properly inſiſted on. Mr. Styles firſt undertakes to explain the doctrine, next to eſtabliſh its truth; thirdly, to exhibit its importance; and fourthly, to enforce its improvement. We think he has acquitted himſelf well upon all theſe heads, not perplexing the ſubject with any unneceſſary parade of metaphyſics, yet clearly evincing the abſurdity and evil tendency of the doctrine of materialiſm. As a ſpecimen of the language of this diſcourſe, we ſhall ſelect the following animated remarks on the religious hypocrite, a character undoubtedly moſt inconſiſtent with every idea of God's ſpirituality and omnipreſence.

"Secondly, What terror is not this ſubject calculated to ſtrike into the heart of a HYPOCRITE. Brethren, it is vain to conceal the diſgraceful heart-rending truth. There are perſons in our aſſemblies who wear the ſanctimonious garb of piety as a cloak, who look ſo much like ſaints that they deceive the very elect—miniſters ſometimes ſuſpect them, but they hope the beſt:—intimate friends may be acquainted with the awful ſecret;—indications of the horrible deceit will, ſometimes, come out:—but ſtill they are tolerated in our churches, WE cannot ſearch the heart—charity, that thinketh no evil, befriends them;—the myſtery of iniquity is, that theſe wretched beings can bear the faithful cutting addreſſes of the ſervants of the Lord, that with ſacrilegious hands they can take theſe elements, theſe auguſt ſymbols of a Saviour's dying love, that they can witneſs the holy fervor of the truly pious, and not ſhudder at their own odious hypocriſy; that they are not maddened to throw off the miſerable garb of deceit, or penetrated to the ſoul, are not led in their own defence to that ſincerity which they have feigned. They derive ſome ſuppoſed or real advantages from a profeſſion of religion; their pride is flattered; their ambition or avarice may be gratified; and they think no eye beholds them: but it is deluſion all—it is fallacy and ideotiſm: the eye of God is upon thee. Unhappy man! from the firſt moment thou didſt conceive the thought of thy hypocriſy, that God, who is a ſpirit, has ſurrounded thee, has penetrated thy ſoul, has developed all thy motives; that impenetrable veil, with which thou haſt deceived

thy

thy fellow-creatures, is pure chryſtal to him; the rays of divine intelligence have darted through it, and all thy odious deformity is known; known to that Being who can proclaim it all upon the houſe-top, and who, one day, will expoſe it before an aſſembled world." P. 36.

Mr. Styles introduces ſeveral beautiful paſſages from that eminent and pleaſing writer *Saurin*.

ART. 30. *The Clergyman's Inſtructor; or, a Collection of Tracts on the Miniſterial Duties.* 8vo. 426 pp. Clarendon Preſs, Oxford. Payne and and Mackinlay, London. 1807.

The Delegates of the Clarendon preſs, deſirous to give every aſſiſtance to the parochial clergy, by collecting and reprinting ſuch tracts, many of them now ſcarce, as may be ſerviceable to them, either in their temporal or eccleſiaſtical enquiries, publiſhed ſome time paſt the "Clergyman's Aſſiſtant *;" which has ſince been followed by the preſent volume. The former chiefly related to matters of buſineſs and regulation, ſuch as forms, ſtatutes, &c. concerning the clergy: the preſent more particularly illuſtrates the perſonal duties of miniſters. It contains eight tracts. 1. Herbert's Country Parſon, with the preface of B. Oley, and ſome account of Herbert. 2. Bp. Jer. Taylor's Advices to the Clergy of Down and Connor. 3. Burnet's Paſtoral Care. 4. Bp. Sprat's Charge to his Clergy, in 1695. 5. Bp. Bull's Companion for the Candidates of Holy Orders. 6. Bp. Gibſon's Directions to the Clergy of the Dioceſe of London, in 1724, with his Charge, in 1741. 7. Bp. Hort's Inſtructions to the Clergy of Tuam. 8. Sterne's Tractatus de Viſitatione Infirmorum.

No perſon, to whom the character of theſe ſeveral works is known, can entertain a doubt of the utility of thus uniting them in a convenient and reaſonable volume: and the clergy will doubtleſs rejoice in the opportunity of obtaining them in ſo eaſy a manner.

ART. 31. *A Sermon, preached at the Opening of the Chapel of the Philanthropic Society, Nov. 9, 1806, by Viceſimus Knox, D.D. Printed at the Requeſt of the Society, for the Benefit of the Inſtitution.* 4to. pp. 28. Mawman. 1807.

It would be entirely unfair to judge of an author's abilities from any ſingle publication, of a deſcription like the preſent; where ſo much muſt depend upon circumſtances, wholly out of the controul of the preacher; the occaſion, the ſubject, and the audience, being none of them of the author's own chooſing. But

* See Brit. Crit. vol. XXVIII. p. 333.

Dr.

Dr. Knox's talents have long been known, and we ſhall feel that we are only doing him a juſtice in finding fault with the ſermon before us. We would not on any account hinder its effect; indeed we conclude the effect is paſt, and have little doubt that it was conſiderable, as many paſſages in the delivery muſt have appeared exceedingly pathetic. But we did not think a writer of Dr. Knox's known taſte and judgment, could ever have condeſcended to adopt ſo faulty a ſtyle, or have introduced into the pulpit ſuch puerile quibble and conceit, as is to be found in the following paſſage. The text being from Iſaiah, ch. xxviii. 16, Dr. K. obſerves,

"Such is the foundation of a temple truly Chriſtian. Let us gratify the mental eye with a tranſient ſurvey of the figurative ſuperſtructure. I look up with admiration at the broad expanſive arch of charity, the maſſy columns of truth, the graceful capitals of mercy, gentleneſs, and compaſſion, the whole compactly cemented by piety and philanthropy; by a cement of godlineſs and love, intimately blended and tempered in a perfect, inſeparable, amalgamation. If it be aſked, of what architectural order is the fabric? It is neither the Tuſcan, the Doric, the Ionic, nor the Corinthian, but it is the Compoſite Chriſtian order; more beautiful in its form, more durable in its materials, than the moſt celebrated productions of claſſic antiquity, modelled in the polite ſchools of Athens or of Rome. And it is finiſhed with a GRACE which they could only, at a diſtant interval, faintly and imperfectly conceive."

We are ſorry to ſay, there is too much of the ſame nature in other parts of the diſcourſe.

MISCELLANIES.

ART. 32. *Bath Characters; or, Sketches from Life. By Peter Paul Pallet. Second Edition, with many Additions. Amongſt which are a Poetical Pump-room Converſation, a new Preface, and an Appendix, containing a Defence of the Work, and a Caſtigation of its Perſecutors.* 8vo. 132 pp. 5s. Wilkie and Co. 1808.

That a tract ſo very contemptible as this ſhould have engaged much attention, can only be accounted for from the very prevalent taſte for defamation. The writer, by ſome of his opponents, had been called an infidel; but this edition contains his confeſſion of faith, by which it appears that he is a Socinian, or rationaliſt; and, like the reſt of that tribe, furiouſly hoſtile to the eſtabliſhed church, and to all who hold any thing more than the curtailed and mutilated faith of their invention. We have very little doubt, in our own minds, who the real author is.

Nor

Nor have we much more doubt, that though other characters are intermixed, to give livelineſs and currency to the ſatire, the real object of it is to vilify the eſtabliſhed church; and particularly a man of the higheſt character, who has diſtinguiſhed himſelf by his able writings in its behalf. The author has, at the ſame time, no objection to abuſe nobility, and even gentry, for Jacobiniſm, is a part of his trade; which indeed is generally united with Socinianiſm. All this agrees with the perſon whom we have in our contemplation; but we name him not, for fear of error; and only recommend his publication to that which it well deſerves, and will doubtleſs meet, blivion.

ART. 33. *Aphoriſms of Sir Philip Sidney, with Remarks, by Miſs Parker, Author of Thaddeus of Warſaw.* 2 vols. 12mo. 10s. 6d. Longman and Co. 1807.

Theſe Aphoriſms are taken from the various works of Sir Philip Sidney, and arranged under different heads. The Remarks of the author are ſhort commentaries occaſionally introduced on the moral precept or maxim which precedes. They are of this kind:

"The fall is greater from the firſt rank to the ſecond than from the ſecond to the undermoſt.

"REMARK.

"Becauſe there is no compariſon between abſolute command and any degree of obedience."

"Over many good fortunes are apt to breed a proud reſtleſſneſs in the poſſeſſor.

"REMARK.

"Hence he who has conquered by fortune rather than by prudence, has often preſumption to blame for a ſubſequent defeat."

The obſervations will always be found the reſult of great good ſenſe; and as both the Aphoriſms and Remarks are mutually of the beſt poſſible tendency, the publication will prove uſeful to young people, who may be exerciſed in tranſlating portions of it into different languages, which may be the object of their immediate ſtudy.

ART. 34. *View of the preſent State of Poland. By George Burnett, late of Baliol College, Oxford.* 12mo. 7s. Longman. 1807.

This is an intereſting and entertaining little volume, concerning the merits of which the author delivers himſelf, in a ſhort preface, with great ingenuouſneſs. It has in part been publiſhed before in the Monthly Magazine, but is here collected and methodically arranged. The author was ten months in Poland,

in the family of Count Zarroyſki, and regrets that he did not better avail himſelf of the opportunities which were offered of gaining more extenſive and circumſtantial information. But our accounts of Poland, and in particular of its preſent ſtate, are both ſo ſcanty, and ſo unſatisfactory, that this may be conſidered as a very acceptable communication. It is written in a pleaſing, unaffected ſtyle, and has afforded us much entertainment as well as information. It is pleaſing to learn from the work, that the idea of gradually emancipating the peaſants of Poland, from what cannot be conſidered as leſs than ſevere ſlavery, is entertained by one at leaſt of the nobility of that country, who is perſevering in his purpoſe.

ART. 35. *Recreations inſtructive and entertaining, in Engliſh and French. By Dr. Render, Profeſſor of Languages, and Author of various grammatical and philological Works.* 12mo. Symonds. 6s. 1806.

We preſume that this is the ſame Dr. Render, of whoſe Analyſis of Germany we gave an account in our 25th vol. p. 305. This book contains a number of amuſing anecdotes, among which ſome of Frederic the Great, King of Pruſſia, are new to us. It is a ſuitable book for thoſe who are beginning to learn French, but does not appear to poſſeſs any particular ſuperiority.

ART. 36. *Eſſays on moral and religious Subjects, calculated to encreaſe the Love of God, and the Growth of Virtue in the youthful Mind. By M. Pelham.* Small 8vo. 3s. 6d. Harris. 1807.

Theſe Eſſays are all on grave and ſerious ſubjects; but ſtill we have found nothing "to damp the cheerfulneſs of youth, or caſt a gloom over innocent vivacity." Indeed they are very pleaſing as well as inſtructive, and muſt take precedence over a multitude of books publiſhed for children, the object of which is rather to amuſe than inform, to beguile the hour, rather than improve it. Some Poems are added at the end, but of them we do not think ſo highly as of the proſe.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon, preached on the Occaſion of the General Faſt, Feb. 17, 1808. By George Somers Clarke, D. D. Vicar of Great Waltham, in Eſſex. 1s. 6d.

Six

Six Sermons, on the Church Catechiſm; originally delivered in the Pariſh Church of High Wycombe, Bucks, 1797—1801, at the Buſby Lecture. Now firſt reviſed and publiſhed, with Notes critical and expoſitory. By the Rev. W. B. Williams, M.A. Miniſter of Ram's Chapel, Homerton. 3s. 6d. boards.

The Nature and Importance of a good Education: a Sermon preached January 14, 1808, before the Promoters of the Proteſtant Diſſenter's Grammar School, lately opened at Mill Hill, in the Pariſh of Hendon. By David Bogue, A.M. 1s.

AGRICULTURE. NATURAL HISTORY.

Hints on the Œconomy of Feeding Stock, and bettering the Condition of the Poor; and Correſpondence with Gentlemen of Experience on the above intereſting Subjects. By J. C. Curwen, Eſq. M. P. 10s. 6d.

An Introduction to the Study of Cryptogamous Plants. By Kurt Sprengel, M.A. Profeſſor of Botany at Halle. Tranſlated from the German. 18s.

TRAVELS. HISTORY.

Travels in Aſia and Africa; including a Journey from Scanderoon to Aleppo, and over the Deſart to Bagdad and Baſſora; a Voyage from Baſſora to Bombay, and along the Weſtern Coaſt of India; a Voyage from Bombay to Mocha and Suez, in the Red Sea; and a Journey from Suez to Cairo and Roſetta, in Egypt. By the late Abraham Parſons, Eſq. Conſul and Factor-marine at Scanderoon. 4to. 1l. 5s.

A Hiſtory of the Iſland of St. Helena, from its Diſcovery by the Portugueſe, to the Year 1806. By T. H. Brooke, Eſq. Secretary to the Government of St. Helena. 10s. 6d.

MEDICAL.

A Treatiſe on Hydrophobia, its Prevention, and Cure: with a Deſcription of the different Stages of Canine Madneſs: illuſtrated with Caſes. By Benjamin Moſely, M.D. Phyſician to his Majeſty's Royal Military Hoſpital at Chelſea, &c. 2s.

Obſervations on Lithotomy: being a Republication of Dr. James Douglas's Appendix to his Hiſtory of the Lateral Operation for the Stone; and the other Original Papers, relative to Mr. Cheſelden's Invention and Improvement of that Operation. To which is added, a Propoſal for a new Method of cutting for the Stone. By John Thompſon, M.D. 3s.

A brief Review of the Arguments againſt Inoculation for the Cow-Pox. By William Scully, M.D. 2s. 6d.

Caſes and Obſervations on Lithotomy: including Hints for the more ready and ſafe Performance of the Operation. To

which are added, Obſervations on the Chimney-Sweeper's Cancer, and other Miſcellaneous Remarks. By W. Simmons, Surgeon. 1s. 6d.

A general View of the Natural Hiſtory of the Atmoſphere, and its Connection with the Sciences of Medicine and Agriculture: including an Eſſay on the Cauſes of Epidemical Diſeaſes. By Henry Robertſon, M.D. 2 Vols. 8vo. 1l. 1s.

An Eſſay on the Hydrocephalus Acutus, or Dropſy in the Brain. By John Cheyne, M.D. 8vo. 8s.

BIOGRAPHY.

Memoirs of the Public Life of the late Right Hon. Charles James Fox. By R. Fell. 4to. 1l. 11s. 6d.

Authentic Memoirs of his Royal Highneſs the Prince of Wales. 3 Vols. 1l. 4s.

Univerſal Biography; containing a copious Account, Critical and Hiſtorical, of the Life and Character, Labours, and Actions, of eminent Perſons, in all Ages and Countries, Conditions, and Profeſſions; arranged in alphabetical Order. By J. Lempriere, D.D. 4to. 3l. 3s.

Memoirs of the Rev. John Newton, late Rector of the united Pariſhes of St. Mary Woolnoth and St. Mary Woolchurch Haw, Lombard-Street. By Richard Cecil, A.M. Miniſter of St. John's, Bedford-Row. 12mo. 4s.

An Examination of the Charges maintained by Meſſrs. Malone, Chalmers, and others, of Ben. Jonſon's Enmity, &c. towards Shakſpeare. By Octavius Gilchriſt. 2s. 6d.

GEOGRAPHY.

The Yorkſhire Gazetteer. By E. Hargrave. 4s.

MILITARY AND NAVEL.

A Courſe of Drill and Inſtructions in the Movements and Duties of Light Infantry: founded upon the Regulations for the Exerciſe of Infantry in cloſe Order; and the Regulations for the Exerciſe of Riflemen and Light Infantry. Illuſtrated by Plates. By a Field Officer. 6s.

A Treatiſe on Naval Tactics: containing a new and eaſy Mode, whereby every Evolution that can be performed by Fleets at Sea, may be repreſented to the Eye; with Rules for forming the neareſt Line of Incidence to chaſe a Veſſel in any Situation: the whole ſerving to explain the Theory, and develope the Practice of Naval Evolutions. By Capt. J. Hampſtead, of the Royal Navy. 4to. 5l. 5s.

Conſiderations

Conſiderations upon the Internal Defence of Great-Britain; particularly illuſtrative of the Utility of Marksmen. By Major Barber, commanding the Duke of Cumberland's Sharp Shooters. 1s. 6d.

LAW.

A Letter to the Right Hon. John Sullivan, by F. T. Lynch, Eſq. M. D. In which their mutual Pretenſions to Credit from a Britiſh Public, and the Matter of their ſeveral Affidavits in the Affair between Colonels Picton, Draper, and Fullerton, are particularly examined: and ſome extraordinary Tranſactions, in which Mr. Sullivan was engaged in India, are fully diſcuſſed and expoſed. 2s. 6d.

Statement of the Caſe of J. E. Wilſon, Maſter of the Ship Bear, illegally detained by Order of the Fiſcal, or Proviſional Attorney-General of Surinam. 2s. 6d.

A Report of the Proceedings before a Committee of the Houſe of Commons, on the Petition of H. Howarth, Eſq. againſt Sir Manaſſeh M. Lopes, Bart. unduly returned for the Borough of Eveſham, at the General Election in 1807. By Edward Rudge, Eſq. F. R. S. 3s.

POLITICS.

A correct Report of the Speech of Henry Brougham, Eſq. on Friday, April 1, before the Houſe of Commons, in Support of the London, Liverpool, and Mancheſter Petitions, againſt the Orders in Council. Taken in Short-Hand by Mr. A. Frazer. 2s. 6d.

The Subſtance of the Speech of Sir Thomas Turton, Bart. on the adjourned Debate on the Motion of Lord Viſcount Folkſtone. 1s.

Subſtance of a Speech delivered in the Houſe of Commons, by Mr. Whitbread, on Monday, Feb. 29th, 1808, on moving certain Reſolutions, relative to the Offers of Mediation from Ruſſia and Auſtria, &c. with an Appendix of Official Papers. 5s.

Commutation of Tythes, in Ireland, injurious not only to the Church Eſtabliſhment, but to the Poor. Addreſſed, without Permiſſion, to the Gentry of Kerry, Galway, and Tipperary. 1s.

Curſory Remarks on the Propriety and Safety of negociating Peace with France. Republiſhed, with a Poſtſcript, by Henry Dewar, M.D. Phyſician at Mancheſter.

A Defence of Joint-Stock Companies: being an Attempt to ſhow their Legality, Expediency, and Public Benefit. By Henry Day, Eſq. Solicitor. 2s. 6d.

The

The French Spy, in five Original Letters, found in the Bureau of a Foreigner, who was lately ordered ſuddenly to quit theſe Kingdoms. 1s.

An Inquiry into the Hiſtory of Tythe, and its Influence upon the Agriculture, Population, and Morals of Ireland. 4s.

An Enquiry into the Extent and Stability of National Reſources. By the Rev. Thomas Chalmers, Kilmany. 8s.

Nine Days Sleep, Nine Days Wonder, or the Sleep, Dreams, and Political Diſcoveries of Sarah Smith, the Suſſex Sleeping Sylvana. 2s.

Remarks ſuggeſted by the Peruſal of "Britain independent of Commerce." By J. P. Williams, Eſq. 2s.

Additional Obſervations on the American Treaty; with Remarks on Mr. Baring's Pamphlet: being a Continuation to the Letters of Decius. To which is added, an Appendix of State Papers, including the Treaty. By Thomas Peregrine Courtenay, Eſq. 5s.

A Full Report of the Trial of John Bull, before the Tribunal of the World at large, for unlawfully taking and bombarding Copenhagen, the Daniſh Ships, &c. By a Barriſter at Law. 2s.

Vindiciæ Luſitaniæ: or, An Anſwer to a Pamphlet, entitled, the Cauſes and Conſequences of the late Emigration to the Brazils. By Ed. James Lingram, Eſq. 2s. 6d.

An Eſſay on the Theory of Money and Exchange. By Thomas Smith. 7s.

A Word to the Benevolent: being an humble Attempt to prove the Practicability of relieving effectually the deſerving Poor throughout the Kingdom. 6d.

POETRY.

The Cruſaders; or, the Minſtrels of Acre: in ſix Cantos. 4to. 12s.

The Burniad: an Epiſtle to a Lady, in the Manner of Burns. With Poetical Miſcellanies, original and imitative. By John Henry Kenney. 4s. 6d.

The Warrior's Return, and other Poems. By Mrs. Opie. 6s.

La Fete Royale; or the Viſit to Stowe: in two Cantos. 1s.

Poems by Miſs Treſuſis, of Treſuſis, in Cornwall, 2 Vols. 12s.

Public Spirit. 3s.

The Georgics of Publius Virgilius Maro; tranſlated into Engliſh Blank Verſe. By James R. Deare, LL.D. Vicar of Bures, in Suffolk. 7s.

The

The Congreſs of Crowned Heads; or the Flea's Turtle Feaſt, and the Louſe's Dreſs Ball: a ſatirical Poem. 1s.

The Eagle's Maſk. By Tom Tit. 1s. 6d.

A new Verſion of the Pſalms, in Blank Verſe; with a Latin Verſion of the 8th Pſalm, in Alcaic Verſe. By the Rev. Thomas Dennis, Curate of Haſlemere, Surry. 10s. 6d.

DRAMATIC.

The World, a Comedy, in five Acts. By James Kenny. 2s. 6d.

Bonefacio and Bridgetina; or the Knight of the Hermitage. By T. Dibdin. 2s.

NOVELS.

The Monks and Robbers. 2 Vols. 12mo. 8s.

The Atrocities of a Convent, or the Neceſſity of thinking for ourſelves. Exemplified in the Hiſtory of a Nun. By a Citizen of the World. 3 Vols. 13s. 6d.

Julia of England. By Mrs. Norris. 4 Vols. 12mo.

The Man of Sorrow. By Alfred Allendale, Eſq. 3 Vols. 15s.

The Village Gentleman and the Attorney at Law. By Mrs. Duncombe. 2 Vols. 10s. 6d.

Riches and Poverty, a Tale. By Miſs Barrell. 5s.

The Private Hiſtory of the Court of England. 2 Vols. 12s.

MISCELLANEOUS.

A Friendly Anſwer to Mr. Jeffrey's Letter, addreſſed to his Royal Highneſs the Prince of Wales, and dedicated, without Permiſſion, to Mrs. Fitzherbert. 5s. 6d.

Five Letters on the delicate and intereſting Subject of exciting and fixing the Warmth of Paſſion in Huſbands, and thereby effectually ſecuring their Conjugal Fidelity. Written by the late Empreſs Maria Thereſa, to her Daughter, the late unfortunate Queen of France. 5s.

Letters from a Portugueſe Nun to a French Officer at Liſbon Tranſlated by W. R. Bowles, Eſq. 4s. 6d.

A Letter to the Prince of Wales, with a Sketch of the Proſpect before him. To which is added, an Appendix and Notes. By W. A. Miles, Eſq. 6s.

The Spirit of the Public Journals, for 1807. 6s.

A Statement of the Numbers, the Duties, the Families, and the Livings of the Clergy of Scotland. By the Rev. William Singers, Miniſter at Kirkpatrick-Juxta. 2s.

LITERARY

LITERARY INTELLIGENCE.

We have received, through a friend, the moſt poſitive aſſurances from Mr. *Duppa*, that he had no concern whatever in the fabrication of the pretended letters of *Don Manual Eſpriella*, of which we are happy to acquit him.

Dr. *Reece* is proceeding at preſs, with his *Practical Dictionary of Domeſtic Medicine*, to be compriſed in one volume, Royal Octavo.

An ingenious Chemiſt, Mr. *T. E. Williams*, of Reading, is printing, at his own private preſs, a catalogue of Britiſh Plants, particularly pointing out their medical and œconomical uſes.

Mr. *Parkinſon*'s Second Volume of *Organic Remains of a Former World*, will be publiſhed in the beginning of June. It will contain twenty coloured plates, repreſenting nearly two hundred different Zoophytean Foſſils.

In the courſe of this Month will be publiſhed, *Memoirs of the Life and Writings of Sir Philip Sidney*, in one Vol. 4to. by Dr. *Zouch*, Prebendary of Durham.

A Tranſlation of the *Satires of Boileau*, with ſome Account of the Life and Writings of that Poet, will ſhortly be ready for publication.

The Correſpondence between Mrs. *Elizabeth Carter* and Miſs *Catherine Talbot*, and a Series of Letters from Mrs. *Carter* to Mrs. *Veſey*, in two quarto Volumes, will appear in the courſe of this Month.

A new Edition of *Swift's Works*, in nineteen Volumes 8vo. will be publiſhed next Month.

Mr. *Johnes*, the elegant Tranſlator of Froiſſart, has almoſt completed an *Engliſh Verſion of Monſtralat*. It only waits, we believe, for the plates.

The learned Dr. *Maltby* is preparing a New Edition of *Morell's Theſaurus*, a moſt laborious, but moſt uſeful undertaking, and few are ſo competent to the work as this Editor.